

THE

721.

Lightless-Starre :

OR,

Mr. JOHN GOODWIN

discovered a *Pelagio-Socinian* :

And this by the Examination of his
Preface to his Book entituled

Redemption Redeemed.

Together with

An Answer to his Letter entituled
Confidence Dismounted.

By RICHARD RESBURY, Minister of the Gospel
at Oundle in Northampton-shire.

Hereunto is annexed a *Thesis* of that Reverend,
Pious, and Judicious Divine, Doctor Preston, some-
times of *Immanuel College* in Cambridge, con-
cerning the *Irresistibility of Converting Grace.*

Now as Jannes, and Jambres withstood Moses, so do these
also resist the Truth; Men of corrupt minds, reprobate
concerning the Faith.

But they shall proceed no further; for their folly shall be
made manifest unto all, as theirs also was. 2 Tim. 3. 8. 9.

London, Printed for John Wright at the Kings-Head
in the Old-Bayly. 1652. May. 17



R
I S
on
Lo
F
upon
ri-er
pome
mac
toys
War
asala
sepa
nests
vort
seen
seaf
sing
fema
mig
of
has
pie
ana
gre
him
qui
in
gra
sto
sion
cor
to

The Epistle to the Reader.

Reader,

I Shall not long detain thee in the porch; only give me leave in a few words to acquaint thee with the Occasion and scope of this following discourse. For the Occasion, Mr. Goodwin having taken upon him to be a Champion in the Texts of most Anti-evangelicall, and often-routed Errors, and in a pompous Treatise, by him published, having thrown much defiance in the face of Truth and her Assertors: many of them triumphing in glory after their Warfare, others still in Conflict here below. Upon perusal of this peece of his, I found it a meer whited sepulchre, Specious in the style and pretense of holiness, but made up for the substance, of rotten Errors, by broken Arguments, and perverted Scriptures seemingly supported. Whereupon I thought it very seasonable, having by me a little Manuscript comprising certain main Truths opposite to his Errors, to send it abroad, if through the blessing of God it might help to establish some, and prevent those snares of death which he had spread. And I hope the Lord hath blest it unto divers. The Title of that small piece and the Epistle reflecting upon Mr. Goodwin and his Book, he found himself very angry, and in great Indignation prints an invective Letter, pen'd by him sitting in the scorners chair, sends it to me, requiring satisfaction for a charge of some particulars in mine Epistle against him. The particulars charged upon him were; sometimes Imperiall dictates, instead of Arguments; sometimes monstrous Conclusions; sometimes wrested Quotations; sometimes unorth Philosophy: sometimes consequential Blasphemy: to these I may now adde, frequently, packing Sophistry.

The Epistle to the Reader.

stry. And he will needs perswade himself that his book is so clear of these crimes, as that I had not lookt into it when I put in this charge against it. Now though I had no thoughts of writing any thing against his Book; partly conscious of mine own weakness; partly he having provoked so many of the ablest of men, the University of Cambridge, the Assembly of Divines, and indeed the whole Orthodox name; yet he pressing upon Me in his Letter after much scorn, and high contempt, to give instances of my charge against him, I thought myself in equity obliged so to do, for their satisfaction especially who have not read his Book; for as for such as shall read it, they, if judicious, and impartial, will easily observe the particulars over and over. Hence I overcame my self, otherwise unwilling to think of such an answer to his Letter, as wherein I might give him the instances he required; but weighing withall how useless it would be to the publike, onely to answer a taunting Letter, and produce those particulars, I thought it expedient to adde something further that might be of reall usefulness to Christianity, and thereupon resolved the Examination of his Preface, which abounding with two pernicious Errors, Socinianism and Pelagianism, was most necessary to be called to Account; as likewise the examination of the four first Chapters of his Book, wherein is the Foundation of his Building, but a miserable sandy one. The former through the good hand of God upon me, I have dispatched, and here present it to thee; the latter, I hope, though in the midst of many employments and encumbrances by degrees to perform too, if not happily prevented by some better furnished for the Work. Thus for the Occasion; now for the Scope:

The Epistle to the Reader.

It is partly to discover those dangerous Errors all along carried on in his Preface against the Grace of God, and the authoritie of Scripture, against both which Mr. Goodwin hath enormously exalted the Reason and Will of man: partly to lay before thee, and clear up the main Doctrins of Gospel-Truth against those his Errors. And forasmuch as the Doctrins of the Grace of God were with much strength, clearness, and evidence of the Spirit maintained by those famous Lights of the Church who lived in the time of Pelagius, and the times immediately succeeding, especially Augustine and Prosper, and the Fathers assembled in the Milevitan Concill, where Augustine was present, and in the second Arausican Concill, I have therefore distinctly layd downe the severall states of the Pelagian Heresie, and the refutation thereof out of the forenamed Champions for the Truth of Christ, not for their Authority, but for their strength, clearness, elegancy, and excellency of Spirit, debasing Man, exalting God, and assigning their peculiar Privileges to the Elect of God. In perusal whereof thou wilt find Mr. Goodwin a son of Error, a disciple of Pelagius, and easily find a wide difference between the spirit of his Pen, and that of those renowned Antients, the Assertors of the Churches Faith. Reader, I hope thou wilt think it worth thy labour, when thou hast made tryall, to take a view of the main Doctrines of Grace, as by such excellent hands layd out, against such dangerous and destructive Errors, so many Ages since. As for my charge against Mr. Goodwin, thou shalt find it made good in the particulars in my Answer to his Letter, wherein thou wilt find him guilty of absurdities enough, and yet the particulars

The Epistle to the Reader.

there produced are but some gleanings for Instances. I have only One thing more to advertise thee of. It is very likely Mr. Goodwin will make what haste he can to reply upon this my Essay against him. My intention is (the Lord assisting) and as I may gain from many employment, and distractions, leisure for the same, to go through his four first Chapters, before I will take any notice of what he shall reply; thou shalt find him in this discovery that I have made, a Star without Light, in that which I hope to make, a Builder without a Foundation. For whereas in those Chapters should be the Foundation of his after-discomfise, what a miserable One he hath there layd, I hope God will in time discover: and indeed I cannot still but expect, that my further endeavours will be prevented by some more strenuous Undertaker, raised up by the Lord in zeal to his Truth, however, till such a blessing shall appear, I shall be moving, though very slowly, onwards. Now the Lord commend his blessing upon thy spirit in the perusall hereof, sanctifying thee by his Truth.

Reader, I am



Thy servant for the Truth
of the Gospel,


RICHARD RESBURY.



An Answer to
Mr. JOHN GOODWINS
L E T T E R,

Vainly by him Entituled,
Confidence dismounted.

Sir,

 Hy you had not my Answer sooner, you may find in my Epistle to the Reader, *viz.* Because I intended something else besides an Answer to your Letter; which indeed I should not have answered at all, but onely to make good the particulars of my charge, which you challenge me to. I shall therefore touch upon other things, as no better than impertinent, generally, and hasten to that.

First, you find some exception against my reflection upon you in the Title and Epistle of my former Book, that you never saw my face, never heard of my name before; Your meaning, I suppose, is, to render me a son of the Earth, an obscure and worthless man. I confess my self such an one: But what if

God will by the foolish and weak things of the World confound the Wise and Mighty? You might have made this construction thence, that I had no animosity against your person upon any private interest, you having never done me harm neither, which you mention as another aggravation; but onely upon the publick interest of Truth and Christianity did I touch upon you.

Secondly, whereas the main of your grief and distaste is, that I have uttered hard sayings against the Truths of God. If they had been Truths which you defended, you had sayd something. That which follows, representing me according to the practice of the Heathen, cloathing the Christians in Wolves, and Bears skins, &c. As likewise your high scorn of my expectation to give any stop to your *Gangrene*, may pass for a strain of Mr. *John Goodwins* Rhetorique: But whereas you charge the Truths of God by me maintained, as monstrous Principles, uncouth, hard, and horrid Notions concerning God, this passage I must put amongst your consequentiall Blasphemies.

In the next place you declame against my Book as a dead Drug, lying upon my hands; it is now in the hands of men, let it answer for it self: But whereas you so magnifie your self, as though you was another *Luther*, a man of such name, weight, and worth, that great preferment is little enough to discourage any to oppose you, you are in a pleasing dream. It is not unlikely but divers hands will be against you; but

but upon what terms? onely as an *Ishmael* in Christianitie. After this you tell me, it cannot reasonably be thought by any thing in my Book, that I ever looked so much as a line of your Book in the face. I see your mighty reason deludes your self as much in your conjectures, as it strives to do others in your Doctrines. Truly, Sir, I was not so scared with your *Medusa's* head, but I durst look upon it. And still I must tell you, there are those Truths maintained in that little Book of mine, which overturn your *Babel*. In the next place you tell me, that I, or some Factor of mine, purchased the Outcries of two *Diurnalists*, whereas indeed I neither knew, nor thought of any such thing till I saw it done: but howsoever, it is a thing of common course, and for ought I know without offence, for them to give notice of such Books as are newly printed.

After this you fall into a raving fit of pride and bitterness, where I leave you to come to your self. Then you beseech me by the love I bear, or pretend to bear to the Lord Christ (which, comparing your sweet water with your bitter, I conceive a Phari-call prophanation of the name of Christ) to tell with what goodness of Conscience, &c. I can say that the main Truths of God, concerning his Electing and Redeeming Grace have been highly assaulted by you. For answer, I refer you to my instances of your consequential Blasphemies, at the end of this my Rescript, and so your admonition here subjoyned may pass. After this you run
your

your descants, that I termed you an unhappy man. But, Sir, to let aside your trifling, I therefore call you an unhappy man, because you are a bold instrument to serve Satan against the Truth, and that not onely whiles you live, but in after Ages too, when your bones shall be as rotten in the Grave, as your Errours are now in the World.

Next you tell me what a daring hand you have for the Truth. Happy was you if you sayd true; less unhappy, if the contrary was not true; That your hand is daring against the Truth. For the Title of your Book, *Redemption Redeemed*, whether right or no, you shall be judged you say by a straighter Rule than my notion: No doubt, and that to your shame.

In the next place, you tell me that I little know what *Arminianism* indeed meaneth. If I be amongst those that know not the depths of Satan, I am not much the worse; but so much I know of it, as I know that *Arminius* and Mr. *Goodwin* are Master and Scholar against the Truth of the Gospel. Then you tax me for dictating rather than arguing. Sir, I was then doing another thing, than taking your book to task; I doubt not but you shall find that in this following discourse I have argued with you.

In the next place you resent it very deeply, that I should pray that the Lord would rebuke you. Our Saviour divers times rebuked his Disciples, and Satan in one of his great Apostles: why we may not pray that in Mr. *Goodwin* he would rebuke the spirit of Error,

I know not : I think we pray it in effect as often as we pray, that *His Kingdom may come.*

After this you challenge me to shew you, where you at all, much less seriously, despise the peculiar Grace of God, & boldly bid defiance to it. I answer, the whole bent of your discours, is both against it, & against Election the ground of it, & carried on with much defiance; And even here where you would wipe off this spot, you shew what an adversary you are to it, by a famous contradiction. You demonstrate (you say) the peculiarity of it; that is, in your interpretation, the signal excellency & glory of it to consist in this, that it encompasseth the whole world about, and particularly addresseth it self to every creature of Mankind. A worthy demonstration! peculiar, because common; such a thing is light, because it is darkness. Would any man have thought that Mr. *Goodwins* Logick could not distinguish between particular and peculiar? And that what is common, that is, belonging to all (suppose particularly presented and tendered) should yet be peculiar, that is, belonging onely to some?

I do not much wonder that you have proved all Orthodox Writers of Primitive and Modern times to be with your self *Pelagian*, forasmuch as you can prove one opposite species to be another, therefore the same because opposite; here is a way of demonstration, which neither *Euclide* nor *Archimede* ever dreamed of.

Concerning the saving Grace of God, you say that we hold it so decreed to them that shall be saved, that there is an absolute necessity

your descants, that I termed you an unhappy man. But, Sir, to let aside your trifling, I therefore call you an unhappy man, because you are a bold instrument to serve Satan against the Truth, and that not onely whiles you live, but in after Ages too, when your bones shall be as rotten in the Grave, as your Errours are now in the World.

Next you tell me what a daring hand you have for the Truth. Happy was you if you sayd true; less unhappy, if the contrary was not true, That your hand is daring against the Truth. For the Title of your Book, *Redemption Redeemed*, whether right or no, you shall be judged you say by a straighter Rule than my notion: No doubt, and that to your shame.

In the next place, you tell me that I little know what *Arminianism* indeed meaneth. If I be amongst those that know not the depths of Satan, I am not much the worse; but so much I know of it, as I know that *Arminius* and *Mr. Goodwin* are Master and Scholar against the Truth of the Gospel. Then you tax me for dictating rather than arguing. Sir, I was then doing another thing, than taking your book to task; I doubt not but you shall find that in this following discourse I have argued with you.

In the next place you resent it very deeply, that I should pray that the Lord would rebuke you. Our Saviour divers times rebuked his Disciples, and Satan in one of his great Apostles: why we may not pray that in *Mr. Goodwin* he would rebuke the spirit of Error,

I know not : I think we pray it in effect as often as we pray, that *His Kingdom may come.*

After this you challenge me to shew you, where you at all, much less seriously, despise the peculiar Grace of God, & boldly bid defiance to it. I answer, the whole bent of your discours, is both against it, & against Election the ground of it, & carried on with much defiance; And even here where you would wipe off this spot, you shew what an adversary you are to it, by a famous contradiction. You demonstrate (you say) the peculiarity of it; that is, in your interpretation, the signal excellency & glory of it to consist in this, that it encompasseth the whole world about, and particularly addresseth it self to every creature of Mankind. A worthy demonstration! peculiar, because common; such a thing is light, because it is darkness. Would any man have thought that Mr. *Goodwins* Logick could not distinguish between particular and peculiar? And that what is common, that is, belonging to all (suppose particularly presented and tendered) should yet be peculiar, that is, belonging onely to some?

I do not much wonder that you have proved all Orthodox Writers of Primitive and Modern times to be with your self *Pelagian*, forasmuch as you can prove one opposite species to be another, therefore the same because opposite; here is a way of demonstration, which neither *Euclide* nor *Archimede* ever dreamed of.

Concerning the saving Grace of God, you say that we hold it so decreed to them that shall be saved, that there is an absolute necessity

cessity for them to embrace it : You know that we maintain the necessity flowing from the Decree of God. In this argument is an hypotheticall necessity. For your own Tenet here it may well be added to your monstrous conclusions. For your challenge of the University, here you lay down my words, where you make much a do about the word *it*, when I say that you may set it off bravely, what this *it* should refer to. Briefly, it is an indefinite expression very usuall, as much as if I had sayd, that you might set off the matter bravely. Then you deny that you challenge the University: It is evident hence that you do; because though disjunctively you desire their attestation or contestation, yet so confident are you, that if your doctrine be not (as indeed it is nothing less) the Truth of God, you are an high Blasphemer more than once.

Upon this occasion you inform me of some gracious characters found in *Arminius*, and hereupon I must crave leave to inform you, that *Pelagius* was an errant Heretique; though a man so far of name for Piety, that *Austin* in his first Writings against him, forbore to name him, that he might preserve his honour. By this time you are come to the particulars of my charge, and here you are very willing to tell me that I had not read your book. Truly, Sir, I had been a very adventurous man, if I had proclaimed you a nourisher of those evil beasts, and had not taken notice of their dens, that I might point them out when called thereto. Though

an exultation in all words and joy this
will be

this I will grant you (how much or little soever I had read) a man need not read one quarter of your Book to make good such a charge. But why did I not with one pointed Argument draw blood of this evill beast? That which then I had to do, was onely to give warning against it, and the book by me published doth afford many Arguments against your Doctrins, though it be no formal answer to your Book.

And whereas here you twit me proverbially in these words, *Is it fair for you to say, that you never indeed read all Chrysostoms Works, whereas you never read so much as one line of them?* I shall for answer return you a few lines out of *Chrysostome*, which methinks run very cross to your Doctrin (in your long digression contended for, but all in vain) of the Apostasie of True Belcevers.

Chrys. Ser.
3. in 2 Cor.
I. v. 22, 23.

Πάλιν ἀπὸ τῶν παρελθόντων τὰ μέλλοντα βεβαιώται. ἢ γὰρ αὐτοὶ ὅτιν οὐ βεβαίωσιν ἡμᾶς ἐς Χριστὸν (τὸ ἐπὶ οὐ μὴ ἴωσιν ἡμᾶς παρελευθεῖσθαι ἐκ τῆς πίστεως τῆς ἐν Χριστῷ) καὶ αὐτοὶ οὐ χερσαί ἡμᾶς, καὶ δὲ τὸ πνεῦμα ἐν ταῖς καρδίαις ἡμῶν, πῶς τὰ μέλλοντα ὁ δόσω; ἢ γὰρ τὰς ἀρχὰς καὶ τὰς ὑποδείξεις ἔδωκε, καὶ τὴν ῥίζαν καὶ τὴν πηγὴν (οἷον τὴν ἀληθινὴν οὐκ αὐτῷ γνωστὴν, τὸν τῷ πνεύματι μεταληψὶν) πῶς τὰ ἐκ τῆς ῥίζης καὶ ἐκ τῆς πηγῆς διὰ ταῦτα δίδονται. πολλοὶ μάλιστα οὕτως δὲ καὶ ἐκείνα παρέχουσι, καὶ ἐκ τῶν ταῦτα ἐχούσιν ὕψιν ἔδωκε, πολλοὶ μάλιστα ἐκείνα οἷοις γενομένοις λαμβάνουσι. Διὰ τὸ τοῦτο πνεῦμα εἶπεν ἀπλῶς, ἀλλ' ὁρῶντες ὅτιν ἀνομασίαν ἵνα ἀπὸ τούτου, καὶ οὐκ ἐκ πάντων διαρῶν. ὁ γὰρ οὐ μὴ ἐμελεῖ τὸ πάνδε δίδοναι εἴλετο ἀντὶ τῆς ἀρετῆς παραχεῖν, καὶ ἀπλήρως εἰκὴ καὶ μάτην. I care not if I English it for the Readers sake. Again by what is past, what is to come is confirmed; for if it be he that establissheth us in Christ (that is, that suffers us not to be moved aside from the

the Faith in Christ) and he that hath annoynted us, and given the holy Spirit in our hearts, how shall he not give us the things to come? For if he hath given the beginnings, and the foundations, and the root, and the fountain (as the true knowledge of himself, the participation of his Spirit) how shall he not give us the rest? For if those things be given for these, much more he that hath given these will also give those. And if he gave us these things whilst we were yet enemies, much more will he freely give those things to us being made friends: Wherefore he said not simply the Spirit, but called it the Earnest, that thence thou mightst trust boldly for the whole; for except he would give the whole, he would not have chosen to give the Earnest, and to lose it vainly, and to no end.

In that which next followes, you please your self with vain talk, then you pick a quarrell with me for my Antithesis, when I say Mr. Goodwins boldness will excite modesty, you like it better to oppose impudence to modesty, take what you like; I hoped a soft word might have found pardon.

Hence you pass to the particulars of my Charge, all which I shall give you in a Catalogue by and by, mean time touching upon particulars.

First, Imperiall dictates, the sum of what you say here is, 1. That you abound with Arguments no less than Newcastle with Coles: Well, sometimes good Homer may be taken napping. 2. You fly upon the Assembly of Divines, as if the Confession of Faith

Faith by them set forth was not proved. Sir, by Scripture it is proved, but whether all those Scriptures you will allow, or not, I cannot tell; this I know, they are many of them above, many of them cross to your reason, and therefore it is not according to your rule to allow them.

Secondly, monstrous Conclusions, these you tell me are the genuine issue of mine own Principles, you shall see the contrary presently. Then you give me as my Prophets, and Founders of my Faith, in Election, &c. *Calvin, Musculus, Bullinger, Martyr, &c.* And this, &c. takes in *Beza, Luther, Piscator, Pareus, Zanchy, Perkins, Twisse, Ames, Rivet*, and whom not of savoury name and eminent service in the Church of God, since her coming out of mysticall *Babylon*? These not Founders of Faith, but blessed Instrumēt in the Faith, and Defenders of it; the Synod of *Dort*, the only Synod of eminency since the Protestant name, you grant me a little after. Who now are the men of your Faith? What obscure names compared with these? *Arminius* that bold corrupter of the Truth, *Bertius* the Apostate, *Tilanus* his brother in Apostacy, *Corvinus* Squire of the body to *Arminius*, with such like.

Thirdly, your wrested Quotations; if I should instance in the Scriptures wrested by you, together with Authors, I must instance your whole Book—*Tolli tota theatra jube*.—I shall therefore in this place give you a taste of Quotations out of Authors onely. The speciall reason of your quoting Authors, you

you say is to shew, that your Doctrine wants not an arm of flesh to stand by it; that is, that it hath been held by Orthodox and pious men; but the defence of the truth by Orthodox and pious men, according to the Word of God, is the arm of the Spirit rather than an arm of Flesh: indeed it hath been onely an arm of Flesh that hath stood by your Doctrines.

2. That the greatest opposers of your Doctrine were inconsistent with themselves; in this endeavour you shew not them inconsistent, but your self a Jugler.

Fourthly, uncouth Philosophy. This by and by with the rest of his fellowes.

Fifthly, Consequential blasphemies, here you want my Heifer to plow with, to finde out the riddle; and then you sweat and trifle, and seem to be wandring in a filthy dream, your expressions are so immodest and unchast. I will tell you my riddle briefly. I suppose you rather blinded with error than sinning of malice against the truth, and therefore your blasphemy not intentionall: but upon supposition that they are the truths of God which you oppose, (as indeed they are his main Gospell Truths) your revilings are so high against them, as they amount to no less than high blasphemy, such as *Paul* was guilty of, when yet he sinn'd of ignorance and unbelief; which I was willing to assay with the term consequentiall; but forasmuch as you are at such a loss about that term, I am content you substitute, blasphemy express. Neither do

doe I pass that your Critick Learning will here finde fault with my Antithesis again.

Here you take occasion to tell me of a Triumphant Argument of yours against Eternall Reprobation, that it contains this blasphemy in it, That God should reprobate himself. Hem! here is a Gorgon indeed! Sir, we shall see the vanity and ridiculous foppery of this Argument when we come to examine it in your Book; in the mean time let me put one question to you that teach that God created all things at once, and that from eternity, did he create himself.

In the next place you modestly and humbly (as you say) intreat me to shew you one instance of any of these, yet your humble modesty subjoyns that I may take ten Universities to my assistance; I shall Sir give instance of every one of them, and borrow no help in a case so obvious and gross of any one University. But then you require an impossibility, that I would shew you one spot of your darkness, but that I would not shew you darkness. Sir, whilst I shew you those things, I have nothing but darkness to shew you: Indeed here ten Universities cannot assist me to satisfie your contradiction. Then you would know why I call your Doctrine Arminianism, and being one that loves to hear your self talk, you run an idle wordy descant hereupon. I have shewed you in the following discourse, wherein your Doctrine is not Arminianism onely, but Jesuitism, Pelagianism, and Socinianism, as I had occasion from your Preface, and

I hope to shew you more of the same kinde hereafter from your Book. As for my Sermons you have promised to destroy them by the fall of the Synod of *Dort* upon them, crushing them into Atomes no doubt. Sir, when this great wrack comes, I shall believe the Astrologers of our times, that the last Eclipse of the Sun portended some notable thing. In the mean time I thank you that you have given me the Synod of *Dort*, now for a recompence take you the Council of *Trent*.

You tell me the ninth to the *Romans* is a wrong field wherein to dig for absolute Reprobation; but your word is no whit current with me. You add, that I my self making my Elect ones liable to be seduced by a spirit of Error, doe little lesse than shake the foundation of absolute Reprobation. Here first prophanely you call them mine elect, then you argue to this purpose, this liableness to seduction is such, as indangereth the salvation of the seduced, or not. If not, 1. Care against it is in vain, because thus, Men whether Elect, or not Elect, will be liable thus far at least to be seduced, though all errors in the world were suppress. For answer; 1. Men not elect shall certainly deceive themselves, and be seduced by Satan to the loss of salvation. Your limitation (thus far at least) in reference to such, is very Atheological, nor will your Parenthesis concerning my notion save your error here. 2. Granting what you say for the elect, yet there is a latitude in this liableness, and spi-

rits of error are instruments fitted to seduce further, than otherwise they were likely to be; and therefore care is to be had against them, because their salvation as the end enjoins the care of all means tending to that end, and against all things that tend to cross that end; though it be familiar to you in sight of all Logick to argue from the end to the exclusion of the means, whereas the end infects them; again, because the more they are seduced, the more they dishonor God. 2. Care against it is for their hurt, say you; to this end you add that according to my principles, all the sins of the Elect shall work for good to them, and not only be forgiven them immediately upon the Commission. But, 1. Where do I say they shall be forgiven them immediately upon the Commission? 2. Suppose the sins of the Elect in the conclusion turn to their good, even their sins not excluded that comprehensive promise, *All things shall work together for good to them that love God*; What then? Then you say a care of preventing their seduction would be a care to keep them from a certain benefit. For answer, let me tell you out of what School you had this Argument; truly out of the same with that prophane Caviller, *Rom. 3. 5. & 7.* who argues thus; but our unrighteousness commends the righteousness of God, therefore is God unrighteous if he take vengeance? and if the truth of God hath abounded through my lie to his glory, therefore should I do ill to forbear lying. 2. Your Sophistry

is gross and fordid, things in themselves evil, though accidentally of good issue are to be avoyded, and what puny Sophister knows not this? Art thou a Master in Israel and knowest it not? And now having thus far wandred in the first member of your distinction, you come to the second, that if this liableness to seduction may end in the destruction of the Elect, then Election staggers, and if so, then Reprobation too: I answer, no such liableness do I understand, as that any one of the Elect ever did or ever shall perish. Then you tell me, but that you are unworthy to teach me, I might have learned from the 359. and 360. pages of your book, how impertinently I cited these words of the Apostle, the foundation of God stands sure, there will be time and place I doubt not, to shew the falshood of your interpretation there, in the mean time you are unfit indeed to teach me or any man els, because you are such a stranger to the Truth, but ere long you hope to vindicate the ninth to the *Romans* from the monstrous and horrid Doctrine of absolute Reprobation. Once again, the Lord rebuke thee thou devouring tongue: In the close, you profess your hopes, that I will be more tender of your name and reputation; the Lord make me tender of his Truth, and in tenderness thereof a poor instrument in his hand to blast your errors, whereupon if your name be built, it must take part with them. Now Sir, I have only a basket of your rotten figs and wilde grapes to present you with, according

ling to the particulars of my charge.

A taste of M. Goodwins lovely Doctrines and Discourse in some few Instances gathered here and there (for the most part in his own words, alwaies in his own sense, where for brevity sake the words are altered) where we have,

1. His Imperiall Dictates.

1. Doubtless many persons both of men and women have been propagated and born into the world, whose parents were not determin'd to their generation. pag. 7.

2. He (that is, God) hath indeed determin'd indefinitely, and in the generall, that bloody and deceitfull men shall not live out half their days, but if we speak of any particular persons, who being bloody and deceitfull came thereby to an untimely end, neither their sin, or their suffering by an untimely end, was determin'd by God. p. 9.

3. The actions and motions of naturall causes are not ordinarily by the concurrence of God determin'd. p. 12. The like for the motion of brute Creatures (p. 13) in these words; Nor are the motions or actings of the second kinde of causes mentioned, as of birds, beasts, &c. any whit more determin'd than of the former by the presence of God with them in their actions, the concurrence of God with the Lamb when it runs to the dan, and when it flies from the wolf, is doubtless one and the same. Ibid.

2. His monstrous Conclusions.

1. It is a thing as unquestionable as that

the Sun is up at noon day, that reason and understanding in men are competent to judge of the things of God, of all of them that are contained in the Scripture, according to the degree of their manifestation there. *By as. pag. 10.*

2. Men that act according to the true principles of that reason which God hath planted in them, cannot but beleeve and be partakers in the precious Faith of the Gospel. *pag. 11.*

3. The Scripture knows not the Word naturall, in any sense wherby it distinguisheth the unregenerate state of man from the regenerate. *pag. 12.*

4. By the Natural man, *1 Cor. 2. 14*, is understood the weak Christian : by the Spirituall man, the grown Christian : by the Things of God, onely deep Mysteries. *pag. 13.*

5. God doth require of me no more belief in the Mystery of the Trinity, Incarnation of Christ, and such like, than my reason is able to apprehend. *pag. 17.*

6. The dayes of mans continuance on earth are not determined as so many and no more by any decree of God. *Book pag. 9.*

Such Decrees are fitter to make an *Alcoran* divinity than Christian. *pag. 11.*

7. The Apostle *Paul* acquits himself and all others of all such irregular acts whereunto they are necessitated, though by an inward principle. *pag. 13.*

8. God might, and did absolutely determine the giving up of Christ to suffer death upon

upon the cross, and yet not determine either that Herod or Pontius Pilate, or any other persons by name, should have acted this his determination. pag. 23.

9. When a mans person, house, or goods are consumed by fire, there is no competent ground to think that these were determined by God. pag. 25.

10. As hands, eyes, ears, grief, repentance, &c. are attributed unto God, which according to their proper signification agree not to him : so Præscience or Fore-knowledge, Election and Reprobation. pag. 29.

11. Intentions, Purposes, and Decrees, as well as Knowledge, or Fore-knowledge, are onely Anthro-pathetically ascribed unto God. pag. 32.

12. God doth not alwaies decree what he purposeth, and intendeth to effect, because he judgeth it meet to act only to a certain degree of efficiency, for the effecting and obtaining of some things, by which if hee cannot effect or obtain them, hee judgeth it not meet to act any further. pag. 36.

13. God never starveth his ends for want of means, and yet the things themselves are many times not obtained. *Ibidem.*

14. The object of Gods Fore-knowledge is far larger than the object of his intentions, or decrees: the object of his decrees, only such things which he purposeth to effect without any exception: the object of his intentions or purposes, such things onely which he desireth and intendeth to give be-

ing unto, but with condition and limitation. pag. 39.

15. Love, and Hatred, Mercy, and Justice, in God towards his Creature, do not argue any different affection in him, but onely a different dispensation, so that we may truly affirm that he both truly hates and loves at once, one and the same person. pag. 44.

16. If God reprobated any from Eternity, It must be himself. pag. 45.

17. When God prevails by his Word and Spirit with men in time to believe, and during this their believing continues the same means towards their further establishment, he is sayd to have elected them. Again, when God upon mens neglect, refusal, or abuse of the means of Grace, shall withdraw these means to such a degree that they fall to open profaneness, &c. he is now said to have reprobated them. pag. 62.

18. The love of God in Election is primarily and directly pitcht upon a certain species of men, and not upon the persons of men, save by accident and indirectly only, & in a Consequential way; so that it argues no change in God, though one while he love, and another while hates the same person, because no person is the object of his Elective love, but onely as righteous, nor any person the object of his reprobating hatred, but only as wicked. pag. 64.

19. The Apostles meaning in this Antithesis, *not of Works, but of him that Calleth*, is plainly this, *not of Works, but of Faith*. pag. 463

20. Elect through sanctification of the Spirit &c. this implies, that such a state and condition as this, is that very state wherein what persons should at any time be found, God in his eternall Counsels judgeth it meet to confer the honourable title of Elect upon them. *Ibidem.*

21. To chuse us in Christ signifies to intend purpose or decree to chuse us, as being, or when we should be in Christ by believing. *Ibidem.*

22. Though sober men will not, yet God may intend, and will, that which he knows shall never come to pass. *pag. 424.*

23. When God foresaw that the good gifts which he bestows upon some men would be abused by them, yet his love in giving is no whit less, because it is not in his power to have done more to the preventing of such abuse than he hath done. *pag. 426.*

24. The utmost extent of the power of God is to proceed no further in vouchsafing Grace or the means of Grace, than to leave men a power of rejecting the Grace offered, and so of ruining themselves. *pag. 427.*

25. It may be as truly and properly sayd of God, when he vouchsafeth the least sufficiency of means unto some men, as when he affordeth the greatest unto others, that he doth what he is able to do, as well for the one as the other. *pag. 430.*

26. When we teach that Christ died for all men, we mean that he wholly dissolved and took off from all men the guilt and condemnation

nation that was brought upon all men by ~~Adams~~ transgression, so that now no man shall be condemned but for such sins onely which shall be actually committed by him, or for such omissions which was in his power to have prevented. *pag. 433.*

27. In this sense we desire to be understood when we affirm that God intends the salvation of all men without exception by the death of Christ, that upon this account he vouchsafeth sufficiency of means unto all men (considered as men, and before their wilfull sinning that most hainous and unpardonable sin) whereby to be saved. *pag. 448.*

28. All the acts and actings of God in one kind or other are joyntly and severally one and the same thing with his Nature, Essence, and Being. *pag. 447.*

29. The doctrine of Univerfall Redemption, reserves Infants, and such as are defective in discretion, from the vengeance of eternal fire. *pag. 478.*

30. This Doctrine presents God in his decree of Reprobation, as truly and really intending the salvation of men, as in his decree of Election. *pag. 479.*

31. Regeneration (which the Scripture appropriates only to years of discretion) relates not to the naturall generation as such, but to the spirituall state of men, who being degenerated from the innocency of their childhood (wherein they are, if not simply, and absolutely, yet comparatively innocent, harmless, free from pride, malice, &c.) have need to be re-instated thereinto. *pag. 330.*

32. For

32. For the dismembring of the body of Christ, for the enterchange of members betwixt Christ and Satan, for the frequent repetition of Regeneration, there is no inconvenience, nothing unworthy of God, or of Christ in these things. pag 327, 328, 329.

33. To refrain sinning customarily, & against Conscience, which kind of sin only excludes from the kingdom of God is no great matter of difficulty to the Saints. pag. 337.

3. His wrested Quotations.

1. Against the transient Actions of God in time, this following Quotation out of *Peter Martyr*: "God moves the heart of man at a certain time, whereas he moved them not before, which notwithstanding we question not, but he doth without any change of himself. pag. 48.

2. Against the infallibility of effects by Free-working causes, this following Quotation of *Austin*: "God so governeth all things which he hath created, that he suffereth them to exercise and act their own proper motions. pag. 53.

3. Against the determination of the Will by any act of God, this following Quotation out of *Gaudentina*: "Doubtless it is no less than high Sacrilege so much as once to think, that God, who is not only good and just, but Goodnes and Justice it self, should either command, or constrain that to be done which himself condemneth. pag. 54.

4. Out of *Peter Martyr* to the same purpose: "God indeed draws all things, but yet he yeelds after such a manner that he troubles
"or

nation that was brought upon all men by ~~Adams~~ transgression, so that now no man shall be condemned but for such sins onely which shall be actually committed by him, or for such omissions which was in his power to have prevented. pag. 433.

27. In this sense we desire to be understood when we affirm that God intends the salvation of all men without exception by the death of Christ, that upon this account he vouchsafeth sufficiency of means unto all men (considered as men, and before their wilfull sinning that most hainous and unpardonable sin) whereby to be saved. pag. 448.

28. All the acts and actings of God in one kind or other are joyntly and severally one and the same thing with his Nature, Essence, and Being. pag. 447.

29. The doctrine of Universall Redemption, reserves Infants, and such as are defective in discretion, from the vengeance of eternal fire. pag. 478.

30. This Doctrine presents God in his decree of Reprobation, as truly and really intending the salvation of men, as in his decree of Election. pag. 479.

31. Regeneration (which the Scripture appropriates only to years of discretion) relates not to the naturall generation as such, but to the spirituall state of men, who being degenerated from the innocency of their childhood (wherein they are, if not simply, and absolutely, yet comparatively innocent, harmless, free from pride, malice, &c.) have need to be re-instated thereinto. pag. 330.

32. For

32. For the dismembbring of the body of Christ, for the enterchange of members betwixt Christ and Satan, for the frequent repetition of Regeneration, there is no inconvenience, nothing unworthy of God, or of Christ in these things. pag 327, 328, 329.

33. To refrain sinning customarily, & against Conscience, which kind of sin only excludes from the kingdom of God is no great matter of difficulty to the Saints. pag. 337.

3. His wrested Quotations.

1. Against the transient Actions of God in time, this following Quotation out of *Peter Martyr*: "God moves the heart of man at a certain time, whereas he moved them not before, which notwithstanding we question not, but he doth without any change of himself. pag. 48.

2. Against the infallibility of effects by Free-working causes, this following Quotation of *Austin*: "God so governeth all things which he hath created, that he suffereth them to exerceise and act their own proper motions. pag. 53.

3. Against the determination of the Will by any act of God, this following Quotation out of *Gaudentius*: "Doubtless it is no less than high Sacrilege so much as once to think, that God, who is not only good and just, but Goodnes and Justice it self, should either command, or constrain that to be done which himself condemneth. pag. 54.

4. Out of *Peter Martyr* to the same purpose: "God indeed draws all things, but yet he yeelds after such a manner that he troubles
"or

“or disturbs nothing : so things, though in
 “respect of their natures they encline indif-
 “ferently unto either side, yet are they by
 “God bowed more unto one. *Ibid.*

5. To the same purpose out of *Polanus*.
 “God so worketh by the means of Nature,
 “that he worketh nothing contrary to their
 “nature, and therefore the Providence of
 “God constraineth not the will of the crea-
 “ture. *pag. 55.* I forbear more to that purpose
 in the following pages.

6. For Universall Redemption, out of
Austin. “Against the wound of Originall
 “sin, wherewith in *Adam* the nature of all
 “men was corrupted, and become dead,
 “&c. the death of the Son of God is a true,
 “potent, and singular remedy ; who being
 “not lyable to the debt of death, and the
 “onely person without sin, dyed for those
 “that were sinners and debtors ; therefore
 “as to the greatness and potency of the
 “price, and as far as concerns one (and the
 “same) cause of Mankind, the blood of
 “Christ is the Redemption of the vvhole
 “World ; but they who pass through this
 “world without the faith of Christ, and the
 “Sacrament of Regeneration, are strangers
 “to this Redemption : therefore whereas
 “by reason of one nature of all men, and one
 “cause of all men truly undertaken by our
 “Lord, all men may truly be said to be re-
 “deemed ; yet all men are not brought (or
 “rescued rather) out of Captivity, the pro-
 “priety of Redemption is doubtless vvvith
 “them, out of whom the Prince of the world
 is

"is cast forth, and who are not more vessells
 "of the Devill, but members of Christ, whose
 "death is not so bestowed upon mankind,
 "that they who never come to be regenerate
 "should belong to the redemption thereof;
 "but so, that what by one only example is
 "done for all, might be celebrated in parti-
 "cular persons by a particular Sacrament,
 "for that cup of immortality which was
 "tempered and made of our infirmity, and
 "the divine power, hath in it wherewith to
 "profit all men, (or has indeed in it self, that
 "it may profit all men) but if it be not drunk
 "it profits not. p. 524.

7. Out of the Synod of *Dort.* "God com-
 "miserating mankind being fallen, sent his
 "Son, who gave himself a price of redemp-
 "tion for the sins of the whole world,—and a
 "little after, "Since that price which was paid
 "for all men, and which will certainly be-
 "nefit all that believe unto eternall life, yet
 "doth not profit all men, &c. And again, So
 "then Christ died for all men, that all and e-
 "very man might by the mediation of Faith
 "through the vertue of this ransom obtain
 "forgiveness of sins, and eternall life. p. 546.
 I shall trouble neither you nor the Reader
 with any more of your wrested Quotations,
 this last gives light to discover how far you
 are from integrity in your Quotations; for
 you know abundantly the Synod of *Dort* un-
 derstood these generall expressions not uni-
 versally, but indefinitely, as did other Au-
 thors the like expressions; we might add the
 same wresting of Quotations out of *Calvin*
 and

and others, for falling away from the state of grace, but he that shall instance all that you wrest, shall leave little behind.

4. *His uncomph Philosophy.*

1. That's but a pretty strain of Physicks, p.1. Trees that are thoroughly and deeply rooted in the earth, will grow and flourish though the dew or rain from heaven should seldom or never fall upon them.

2. For future Contingents at the same time when God knoweth that they will come to pass, he knoweth also that there is no necessity that they should come to pass, that they may well be prevented, in which respect in case they should not come to pass, the knowlege of God should suffer no defeiture, p.27.

3. Purposes and intentions in their propriety, as in men, ever suppose that the things purposed and intended shall be effected, no man ever intending that which he certainly knowes before-hand never will be effected; but it doth not follow from hence, that purposes attributed unto God must be attended with expectance that the thing said to be purposed by him shal come to pass; to reason thus, God intended not the salvation of all men, because he certainly knows that all men wil not be saved, is to reason weakly. p.33.

4. God doth not will the conversion of *Peter* before he is converted, nor the glorification of *Peter* before he be glorified, though he willed or rather willeth both the one or the other from eternity. p.51.

5. God wrought as much towards the making

king of *Peter* a believer before he did believe, as he did when he was actually brought to believe. *ibid.*

6. It is impossible that God should act any thing in time other than what he acted from eternity. p.59.

7 Though the earth and heavens receive their beings in two severall dayes, yet that which God did towards their productions was done by him at once; and though no plant of the field was actually produced before it was in the earth, yet in respect of what God contributed towards their actuall production they were produced before. p.49.

8. That which depends upon any deliberate or elective act of the will of man, cannot be said to be positively, peremptorily, or absolutely declared by God. p.185.

5. His Consequentiall Blasphemies.

1. In case any such assurance of the unchangeableness of Gods love were to be found in, or could be regularly deduced from the Scriptures, it were a just ground to any intelligent man to question their authority, and whether they were from God or no. p.335.

2. That Doctrine which denies that Christ died for all men without exception, directly tends to divide between the Creature and his Creator, and to raise jealousies and hard thoughts in the former against the latter. p.475.

3. The same Doctrine represents God as engaged to the days of eternity in counsells and purposes of blood, yea of the blood of the
the

the precious souls of men, and this without any consideration or respect had to any the future sins of those against whom it supposeth him so implacably and unmercifully engaged, p. 478.

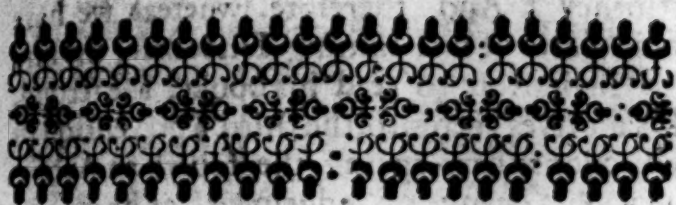
4. The Doctrine of Perseverance hath been found a meer Impostor, an appearance of Satan in the likeness of an Angell of light.

I tell the Reader, that to these I may add your packing Sophistry, which is so frequently found throughout your Book, as cannot but be obvious to every intelligent Reader, I shall therefore point at some certain heads rather than trouble my self to single out instances: Sometimes you transform your Adversaries Doctrines; sometimes you confound the immanent and transient actions of God together; sometimes again you confound absolute and conditional necessity, the determination of the wil of man by God with coaction; these things and the like are nothing rare in your discourse. And now Sir, after all this unpleasing, but necessary conflicting, I humbly beseech the Father of Mercies to pardon unto me whatsoever it is, wherein I may have swerved from the rule of Righteousness, as likewise to vouchsafe both to you and me such further light and assistance of his Spirit, as that we agreeing together in the truth and purity of the Gospel, I may chearfully and with much rejoycing, subscribe my self,

From my Study,

April 17. 1652.

Your affectionate
friend and brother
in Christ,
Rich. Resbury.



The lightlesse-Star.
OR,
Mr. *John Goodwin* discover-
red a *Pelagio-Socinian*.

CHAP. I.

The Examination of the Preface.

THat which we have to doe in the Examination of this Preface is, to discover the errors of it, and to cleare up the truth against them. The errors wherewith it is fraught, are of two sorts, yet near a kin, and mutuall supporters each to other; both very dangerous, and against the very heart of Christianity; *Socinian*, against the authority of the Scriptures; and *Pelagian* against the grace of God. According to our intencion for the discovery and refutation of these, wee shall diligently insist upon those passages in this Preface, where those monsters appear, passing by, or lightly touching upon

B the

The lightlesse-Star, or,

the rest, to avoid tediousnesse and impertinency : And therefore, whereas we have four parts of this insuing Discourse, the first, his invitation to read his booke, the second, his motives therunto, the third a prevention of objections there-against, the fourth an Apology for his change of judgement, as he calls it. The first part, or his invitation we shall passe by (what ever observations might be made, shewing the spirit of the Authour) as but the sounding of his trumpet to bid battle to the truth. Upon the same account for his first motive to read his Booke, which is a long and plausible discourse against error in generall; we shall not speake much to it; onely a word or two for caution about it. It is, though a discourse against error, yet itself very erroneous.

1. In the aime and tendency of it, which is insensibly and by covert insinuations, to instill those errors into the Reader, which afterwards are more openly contended for. 2. In the Contexture of it, which manifests together with his insuing discourse, what was the aime of it. To make this clear, we shall take notice of a passage or two in it, and then adde some thing afterwards exprest, which will satisfie, concerning the aime we speake of. 1. For the insinuation of his *Socinian* doctrine against the authority of the Scriptures, we have this expression from him; "That a man or woman, who have for many years profest the Gospell, may in proceesse of time come to discover vanity in some erroneous principle or tenet, where-with their judgements had been leavened, for some con-

‘considerable space formerly, and so grow in-
‘to a disapprobation or contempt of it; and
‘yet may very possibly think and suppose, that
‘the Gospel favours or countenanceth it, and
‘that otherwise they should never have owned
‘nor approved it. What *Socinianisme* is here
vented, against the authority of the word of
God, we shall shew hereafter; where we have
occasion to insist against this error, and there-
fore desire the Readers patience till he shall
meet with it in due place.

2. For the insinuation of his *Pelagianisme* ex-
alting the nature of man against the grace of
God; generally his high declaiming against
error, as the onely cause of sinne, is se-
cretly to underminethe doctrine of originall
sinne, as to the corruption of the will. Parti-
cularly, wee shall transcribe a passage or two
wherein he so derives both our ignorance and
sinfulness from error, voluntarily by our
selves, in our owne persons contracted, as
thence hee evacuates the Scripture-doctrine
concerning both our naturall blindness of
mind, and corruption of will, to this purpose,
he hath this passage, ‘That error, and all
‘mis-notions of God, &c. pollute, corrupt,
‘and imbase the mind and understanding of a
‘man, by their union, and communion with
‘them; as a person of a noble house and blood,
‘staines his honour, and reputation by couple-
‘ing himselfe in marriage with a woman of
‘base parentage and conditions. This is a
cleare insinuation, as if the understanding in
the naturall man was in a state of great excel-
lency and honour, contrary to the doctrine of

originall sin concerning it, there is none that understands, &c. *vaine man would faine bee wise, though he be borne like a wilde Asses Colt.* But of this more hereafter; Another passage of like import, speaking of erroneous and lying apprehensions and conceites concerning God, he addes wherwith men willingly suffer their
 ‘minde and consciences to bee imbased and
 ‘corrupted even to a spirituall rottenesse and
 ‘putrification. Againe, that errour disposeth
 ‘the soule which drinckes it in, and converseth
 ‘with it, to a spirituall death. In both which he supposeth nothing lesse, then that the soule is by originall sin, through the corruption of the will in a state of spirituall death, rottenesse and putrification.

And thus having shewed from his discourse it self his erroneous aim and insinuation accordingly. It is now time for me further to shew the same by what is afterwards exprest, as I promised, which I shal do by quoting his own words, which in the tenth page of this preface are these.

‘It is a thing as unquestionable, as that the
 ‘Sun is up at noon-day, that *Reason* and *Under-*
 ‘standing in men are competent to judge of the
 ‘things of God, at least of some, yea, of ma-
 ‘ny of them; or rather indeed of all that are
 ‘contained in the Scriptures, according to the
 ‘degree of their discovery and manifestation
 ‘there: And after some instances whereby he would confirm this doctrine, he comes to this conclusion pag. 11.

‘Therefore certainly those noble faculties
 ‘and endowments of *Reason* & *Understanding* in
 men,

men, as they are sustained, supported, and assisted (here are, as ever, words enough) by the spirit of God in the generality of men, are in a capacity of apprehending, discerning, understanding (plenty of words still) the things of God in the Gospel; yea, and evident it is from the Scriptures, that men act beneath themselves, are remisse and slothfull in awakening those principles of *light* and *understanding*, that are vested in their natures, or else willingly choke, suppress, and smother them (who may complaine for want of words, but this is his perpetual manner, which I shall not need after these hints to take much notice of) ' if they remaine in the snare of unbeliefe. Then after a little more discourse he hath (with reference to a text of Scripture which wil not own his inference) these words; Which clearly implyeth that men who act and quit themselves, according to the true principles of that reason, which God hath planted in them, cannot but beleeve and be partakers in the precious faith of the Gospel. To the same purpose in the fourth chapter of his book, pag. 41. He professeth his opinion, That that life and salvation, which Christ in reality of designe, and with semblable acceptance in the sight of God, had from the beginning purchased by his death for men; did, or doth (as it were) in the first breake, or dawning of it, appear and discover it selfe in those principles of naturall light, reason, judgement, conscience, understanding, &c. which are found in the generality of men, upon their coming into the world: Then he tells us,

The lightlesse Star, or,

‘ That men generally, as they grow up in the
 ‘ world, convert those principles of light and
 ‘ understanding to make provision for the lusts
 ‘ of the flesh ; and that partly by an un-man-
 ‘ like officancy, partly out of an inordinate
 ‘ propensity to comport with the world, they
 ‘ suffer their judgements and understandings to
 ‘ be corrupted, adulterated, imbased, and a-
 ‘ bused by many false and foolish Principles,
 ‘ and notions, which turne them quite a side
 ‘ from a regular and due prosecution of that
 ‘ life and salvation, which is in Christ for them,
 ‘ and might have been obtained by them ; and
 ‘ that ignorance, or incapacity rather, of the
 ‘ things of eternal life which is in men, they
 ‘ have voluntarily contracted and brought up-
 ‘ on themselves. By this time, Reader, thou
 wilt discern something of the mystery of ini-
 quity lurking in this discourse of his against
 error; the refutation of what is here averred,
 we must defer a while, til we shall meet with it
 in its proper place, where, the Lord assisting,
 we are resolved to grapple close with Master
Goodwin, and to make it (we hope) cleare as
 the Sunne, that he is not only a Teacher of
 falshood, but of the *Pelagian* Heresie ; in the
 meane time we must follow him, as he goes
 on, and in the first place we shall finde him a
Socinian.

CHAP. II.

Goodwin.

THe second thing (good Reader) wherewith I
 desire to possesse and fill thee, judgement and
 consci-

conscience, heart and soule, and all that is within thee, to strengthen thine hand to a diligent perusal of the Treatise ensuing is, the high necessity that lyeth upon thee (as it doth upon all the world besides respectively) to awake, raise, and engage all those worthy faculties, and endowments which God hath vested in thee, reason, judgement, memory, understanding, about the things of thine eternall peace; and because this Iron I feare hath of late been much blunted with the earthly conceits, and suggestions of many, I am desirous to put so much the more strength to it; but to me it is the first borne of wonder and astonishment, that amongst men, professing the glorious Gospell of Christ, who is the wisdom of God; yea, amongst the Teachers themselves of this wisdom, men should be found, who thinke they doe God and men very good service, in perswading men wholly to lay aside their reasons, judgements, understandings in matters of Religion, and not to make use of, or engage any of these in their enquiries after matters of a Spirituall, or supernaturall concernment; doublesse Satan is a debtor to those persons, who have seasoned the world with the unsavoury salt of such a Principle as this, for all the religious respects, and high entertainment, that have of late been given by many amongst us, to all those wicked, senselesse, saplesse, hideous, and blasphemous Doctrines and Opinions, which like the dead Frogs of Egypt make the Land to stinke; for if men may not interpose with their reasons, and judgements, to distinguish between Spirit and Spirit, Opinion and Opinion, why should not one Spirit be beleaved as well as another? and one Opinion received as well as another? or if the difference be not to be made by the interposure and exercise of reason in a man, I demand, by what other principle or meanes ought it to be

The lightlesse-Star, or,

made? If it be said partly by the Word of God, and partly by the Spirit of God. I answer;

Resbury.

Now he begins to come closer to his work, and by bolder steps then hitherto, moves on to the open venting of such Doctrines, as he durst but nibble at till now. In his first motive he hath made such a long discourse against Errors, as he begins to grow confident, that in the second, to which he is now come, he may broach error without suspicion.

* Let it be here observed, that he useth Spirituall, and supernaturall for one and the same, which will be of use afterwards.

Here we have an hideous out-cry against such, as teach the laying aside of naturall reason, in enquiries about matters of Religion, and of a * spirituall and supernatural concernment; and to make it sound the better, he tells us of such worthy faculties, reason, understanding, &c. in reference to these enquiries, as if he had never heard any thing of Originall sin, the blindness, darkness, perversnesse, folly, brutishnesse of the Naturall man; and then, as is the manner of all Seducers, and Heretiques, he drawes his charge confused and in generall termes, and therein vents the bitterness of his spirit to the full against all the Orthodox, that is generally, the Ancient Fathers, the School-men of best note after them; and in the last place the eminent Lights of the last Ages reformation, and of this present Generation, these must be *Factours* for Satan, *seasoners* of the World with unsavoury salt, the *abettors* at least of all those horrid opinions, and blasphemies which have darkned our Land. What Jesuite hath a blacker mouth, or a stronger breath? But let us enquire into his Doctrine,

Doctrine, and the mystery of deceit working in the bowels of it, and that by distinct proceeding in particulars, which he hath fraudulently wrapt up together in generall.

1 Then it is true, that in some sence Reason is to be made use of in these enquiries of Religion, and Spirituall concernments, as

1 Suppose an Heathen, not yet owning the true God, and his Word, he is by arguments propounded to his reason to be dealt with; by the Booke of the Creation to prove the one true God, as likewise by extrinsecall arguments to be drawne to read the Word of God, that by the word it selfe, as the Spirit shall please to enlighten by it, he may come to owne the Divine Canon, for the true word of the true God.

2 Granting the Scripture the un-erring Word of God, in whatsoever it shall deliver, we are diligently to employ our reason, in searching into the minde of God by the Scriptures, as our light to enlighten, and rule to direct our reason, as that word, which is able to make wise unto Salvation, and to make the man of God perfect, thoroughly furnisht to every good worke, And in two things here are our reasons to be exercised; 1. The Grammar of the Scriptures, or the formes of expression, to finde out the truth of them. 2. The Logick of the Scripture, or the true discourse thereof, and this in three things; the Scope, the Context, and Selfe-consent; Scripture compared with Scripture, the more obscure places interpreted by the clearer, and so in all the analogy of faith held. Now, Sir,
you

you know very well that in this sence, and upon these termes, none of those, against whom you bend your stile, deny the use of reason, for they doe not teach that men in seeking into the meaning of the Scripture must become either fooles, or mad-men, or Enthusiasts. And was it in this sence only that you require the use of reason, or in any such sence as preserves the due authority of the Word, as for it selfe to be beleevd, as the perfect rule, you had never raised such Tragedies about the use of reason, or the laying it aside, as here you have; but we shall now passe to the enquiry, in what sence it is to be laid aside, and there I am afraid we shall finde you requiring the use of it, so as to evacuate the authority of the Word, therefore we say,

2. It is true, that in some sence man must lay aside his reason, in matters of religion, and in enquiries after matters of Spirituall, and supernaturall concernment; as,

1 That our assent to such truthes, as the Scriptures hold forth, may be the assent of Faith, the immediate ground of it must not be the Selfe-evidence of the thing testified by the Scriptures unto reason, but the authority of God testifying. Hence that knowne Doctrine of the Schooles, that the formall object (I like as well to say the proper ground) of faith is the first truth, or God himselfe revealing his minde. Hence suppose a truth taught in the Scripture is likewise demonstrated to my reason by Philosophicall arguments; (as for instance, That God created the world, that is, made it of nothing;) so farre is my assent to
this

this truth, the assent of Divine faith, as it is grounded upon the authority of Divine testimony that assent which is grounded upon Philosophicall demonstration, is not Divine faith, but only Humane knowledge. He that trusts a man no further then he sees him (as we say Proverbially) trusts him not at all. Hence the Apostle, *Through faith we understand that the worlds were framed by the Word of God, so that things which are seene were not made of things that doe appeare.* It is only the Christian, sure, not the meere Philosopher, that by faith understands this, though haply both of them may understand it by demonstration, but the Christian alone by Divine testimony for its owne authority assented to.

2 We may not oppose our naturall conceptions to the Word of God, or make our apprehensions before-hand the rule of what we will receive, for the Word and revealed Will of God, and what we will reject; but what the Grammar, and Logick of the Word holds forth, must be the rule of our apprehensions, whether we can discern how in reason the things affirmed should be, or not (we must not *Afferre sensum Scripturae*, but *referre*) otherwise we subject the authority of Gods Truth to our owne apprehensions, and beleeeve him not, because he hath said it, but because we by reason see it; neither shall we ever otherwise embrace the Word of God, for as much as the Word it selfe teacheth many things; 1. Above reason, *Great is the mystery of godlinesse*, saith the Apostle; yet it is no great mystery, if reason may comprehend it. What reason of men or

An-

Angels could ever have thought of such a thing, as the three Persons of the God-head, as the Personall union of God and Man in the Mediatour, the imputation of the Mediatours righteousness to beleivers; of *Adams* sinne to his Posterity, with many others? or who comprehends clearly these things, at least some of them, when revealed in the Word?

2 Many things against reason, that is, crosse to the apprehensions of corrupt reason, as it is now in all naturall men; *The mind- ing of the flesh is enmity against God, for it is not subject to the Law of God, neither indeed can be. The naturall man receives not the things of the Spirit of God, for they are foolishnesse unto him, neither can hee know them, because they are Spiritually discerned.* (Your fruitlesse attempt to avoyd the strength of this text of Scripture, we shall consider in due place.) It is one vertue of the VVord preached, to cast downe the reasonings of the naturall man, 2 Cor. 10. 5. Many others of like import we shall have occasion afterwards to mention. On the one hand such is the blindnesse and wickednesse of man by Originall sinne, which are withall daily encreased by themselves and Satan; on the other hand, such is the mysterious height, and transcendent purity of the Word of God, that mans reason must receive light from it, is not a light, otherwise then as enlightned by it, whereby to judge of it.

And as the truth we are now upon is evident by the Word, so is it by all experience; name me any one people, or any one person, since man was Created upon earth, that without the
word

word or voyce of God for direction, by the light and ductose of reason, either worshipped the true God, or did not fall upon a most abominable way of Worship, or light upon the Gospel-way of Salvation, to omit all other deviations. Nay, you your selfe, who leane so much to your owne wisdome, and are so much in advancing the Rush-Candle of reason, against the Sun of the Scripture, are amongst others an evidence, even in this the Master-piece of your reason, the Treatise in hand, of the incompetency of mans reason not enlightened by the Word, through the Spirit, to judge of the things of the Spirit of God, whilst you fall so wretchedly soule upon the maine Doctrines of Predestination, Redemption, Perseverance, &c.

Now if in this sence Mr. *Goodwin* acknowledged that reason is to be laid aside, why doth he raise a Controversie with those, who in the other sence, formerly specified, not only grant, but urge the use of it? But that Master *Goodwin* in this sence denies the laying it aside, and exalts it as the Judge of the VVord beside, and above the word, seemes in the first place not obscurely insinuated, in the second place openly exprest, by some passages of his Pen.

For the first not obscurely insinuating it, what shal we say to that Doctrine of his, which he sayes is much to be observed, *Pag. 5.* of this Preface? That a man or woman, who have for many yeares profest the Gospel, may in proesse of time come to discover vanity in some erroneous Principle, or Tenet, where-
with

' with their judgements have been leavened for
 ' some considerable space formerly, and so
 ' grow into a dis-approbation or contempt of
 ' it, and yet may very possibly think the Gos-
 ' pell favoureth, or countenanceth it, and that
 ' otherwise they should never have owned, nor
 ' approved it.

Hence it appeares, that in your account er-
 rour may be discerned by reason, which yet
 shall be thought by the Gospell to be owned,
 so that the Gospell shall not be the rule by
 which to judge of truth and errour, but reason
 shall be the rule by which to judge, whether
 the Gospell it selfe (to wit, that sacred Writ
 which is received in the Church of God for
 the Gospell) be true or false. Then you goe
 ' on to the same purpose; Now when a person
 ' shall be brought into the snare of such a con-
 ' ceit, or imagination as this, that the Gospell
 ' in some of the veins or carriages of it, teach-
 ' eth, or asserteth things that are vaine. But be-
 fore you goe any further (allowing the Di-
 vine authority of the Gospell) it is impossible
 that such a conceit should have place, that the
 Gospell in any of the veines or carriages of it
 should assert any thing that is vaine. He goes
 ' on; Or if no good consistency with reason or
 ' truth; here is your rule, to judge of any opi-
 nion in matters of Faith, and that whereby
 the Gospell it selfe must be called to an ac-
 count, the consistency or inconsistency of it
 with reason; so farre it must be truth, as vaine
 mans blind reason judgeth it consistent with
 it selfe. You conclude, He is in a ready posture
 to throw from his soule all credence of the
 Divine

Divine authority of the Gospell, and to esteeme it no better then a Fable devised by men; so farre then as you comprehend by reason, the things taught in the Gospell, to be agreeable to reason, neither above it, nor crosse thereto, so farre you will embrace the Gospell; if any thing you finde in it otherwise, you are in a ready posture to esteeme it no better then a Fable: I doubt you are so indeed by your discourse here, and other-where, for most certaine it is, that there are many things in the Gospell both above your reason, and crosse to it.

But Sir, allowing the divine authority of the Gospell, It is impossible that any man should discover an errour in matter of faith, and religion, but he therein discernes it to be dis-owned and condemned by the Gospell, and the Gospell it selfe was the rule and the light whereby he discovered it; and the fruit of his discovery will not be (as you reason here) the blame of the Gospell, but of his owne former ignorance of the Gospell. But if here you have not spoken openly enough, you have discovered your selfe fully, pag. 335. of your booke, where disputing against a maine Gospel-truth, namely, the unchangeable love of God to the Saints, your words are these. ' Besides whether any such assurance of the unchangeableness of the love of God, to him that is godly, as the objection speaks of, can be effectually and upon sufficient grounds given unto men is very questionable; yea, I conceive there is more reason to judge otherwise then so. But let us hear what you say next; Yea, (that which is more,

more, it is indeed more then enough) I verily believe that in case any such assurance of the unchangeableness of Gods love were to be found in, or could regularly be deduced from the Scriptures, it were a just ground to any intelligent and considering man to question their authority, and whether they were from God or no. Now have you spoken out; evident it is, as the light of the sunne, that you make mans reason (blind and corrupt as it is) a rule above the Scriptures, whereby to try them, and the only touch-stone of them; for that which may be found in, or regularly deduced from the Scriptures, must needs be the voyce of the Scripture in concordance with it self, by what rule now shall we question it, but that of our reason, as above it?

Now Sir, you must give me leave to tell you that your owne pen hath proclaimed you a very *Socinian*. And now let us see, whether this conclusion leads, even to the utter overthrow of the Scriptures: By the same reason that you may question this doctrine, found in, or regularly deduced from the Scriptures, you may question any other, and the authority of the Scriptures thereupon; a ready way for all Hereticks and erroneous Teachers. The Papists may question the authority of the Scripture, if Gods hatred against Image-worship, may be found in, or regularly deduced from the Scriptures; you may question the authority of Scriptures, if holiness of life, or whatsoever other truth (as well one as another) may be found in, or regularly deduced from them. Let me advise you a more compendious way to maintain
your

your errors against personall election, and reprobation, against the dominion of God therein exprest, against the confinement of redemption to the elect, against the perseverance of the Saints, against the efficacious influence of grace upon the will of man; and even this error concerning the light and ability of the naturall man, for discerning and applying the things of the spirit of God, held forth in the Gospel; trouble not your selfe to torture the Scriptures, that they may seeme to witnesse for you; but for as much as they speake so much against you, question their authority, and whether they be from God, or not. And why should you not doe as your elder brethren of the *Socinian*-family have done before you? Let us first see their doctrines, as like to yours, as one egge is like another; what saith *Smalcus*? It is certaine, that whatsoever is contrary to reason, is neither extant in the holy Scriptures, neither can it be gathered from them, *De Christo vero & naturali Dei filio*, C. 6. What saith *Ostorodius*, another head of that Tribe? If reason or understanding expressly prove the Trinity of persons in God to be false, how may it come into the minde of any man, right in his wits, that yet notwithstanding it is true, and may be proved by the Word of God? Now adde *Mr. Goodwins* doctrine, and see if it speak not the same language. I verily beleeeve (by the *Socinian* not *Apostolicall* faith) that in case any such assurance of the unchangeableness of Gods love, was to be found in, or could regularly be deduced from the Scriptures, it was a just ground to any intelligent and considering man, to question

sion their authority, and whether they were from God or no? These doctrines, plainly allow not the Scripture in the Grammar and Logique of it, the rule and light to guide and conclude mans reason; but exalt the reason of man, as judge above it; whence, whatsoever Article of faith they dispute about, nothing is more usuall with them then this objection, this or that is false, because contrary to reason.

We have now seen their doctrines, let us see their deductions, which likewise must be yours, your doctrine being the same. Hence they proceed to deny many Articles of the faith, because contrary to reason, at least in their apprehensions. The *Racovian Catechisme*, the body of their Theology, or Heresie rather, rejects the doctrine of the three persons in one essence, *p. 49.* the two natures in the one person of Christ, *pag. 55.* Denies that Christ by his death satisfied for us, and merited eternall life for us, *pag. 261.* And all, because these are contrary, say they, to right reason. *Smalcius* against *Franzius* opposeth Originall sinne, because (if he say true) it is utterly contrary to reason, that an innocent person by once sinning should infect all his posterity. These for a touch of your Doctrine, and whither it leads.

CHAP. III.

Goodwin.

Concerning the Word of God, it is to be acknowledged, that this is to be in speciall manner interested

ness in all our dijudications between Doctrine and Doctrine, Opinion and Opinion, in matter of Religion.

Resbury.

Why doe you not acknowledge it the perfect rule?

Goodwin.

And that this is the fire which must try every mans worke of what sort it is, and must separate the vile from the precious.

Resbury.

Doe not you fit then as a Refiner by fire, of this fire it selfe, by your reason, so as to reject any thing that may be found in the Scripture, or regularly deduced there-from?

Goodwin.

But as the Plummert and Rule doe not measure the worke of the Architect, or discover whether it be true and square, or otherwise of, and by themselves, but as they are regularly applyed bereunto, either by the Workman himselfe, or some other, capable of making such an application; however true it may be that a sufficient test or prooffe of the worke cannot be made without the use of the Plummert and Rule about it. In like manner, though the Word of God be of soveraigne use and necessity for the measuring of Opinions and Doctrines, and for the discovery of what is straight, and what crooked in them, yet he that desires to reap the Spirituall benefit, and advantage of the usefulnessse of it in this kind; must first understand the minde and sence of God in it aright; and secondly, Be dextrous, and expert in making a due application of it, being rightly understood, to the Doctrines, or Opinions, the soundnesse or unsoundnesse whereof he desires to understand by it.

*The lightlesse-Sar, or,
Resbury.*

To what end are these waste words? 1. The Scripture is the rule, and reason is the eye; but as the Scripture is the rule, so is it the light too, by which this eye must be enlightened, otherwise it is too darke to apply this rule. It is by the Scriptures that a right understanding is had of them, and a dextrous faculty for applying them, they being the meanes by the Holy Ghost appointed, and sanctified, for enlightening and sanctifying the reason of man. The Scripture is not only a rule for tryall, as is that of the Architect, but for instructing too; it is such a rule, as gives rules for instructing and directing in all matters of Religion, and even for the use of it selfe, as a rule; and indeed that you may the lesse wonder hereat, all Arts are such rules, as give rules for understanding themselves.

Suppose this Geometricall question was to be debated, whither in a right angled Triangle the square of the Hypotenuse be equall to the square of the sides? I thinke you will grant, that we must fetch the demonstration from Geometry it selfe, and the demonstration must conclude us; we must not say, though this proposition be demonstratively concluded in Geometry, yet we will question it, only indeed here is the difference; A Geometricall demonstration renders the conclusion not only agreeable to Principles, and former propositions in Geometry, by which it is demonstrated, but withall cleare to reason; but the conclusion of a Divine truth by Scripture is many times obscure to reason, though clearly agreeable

able to Principles, and other Doctrines in Scripture, because even those Principles and Doctrines proving it, are to mans reason, not for want of light in them, but through the blindnesse of it obscure. Yet shall reason see the legitimacy of the prooffe, from Principles and Doctrines, in Scripture laid downe, when it hath very obscure apprehensions, both of the thing contained in the conclusion, and the things contained in the Principles and Doctrines proving it; these things saith beleaving upon the authority of the word affirming. 2. You deale with the Scriptures, as he, that because the rule and plummet doth not verifie the judgement, which he made by his eye at a guesse, he will therefore by his eye question the rule and plummet themselves; whilst you take liberty to question the authority of the Scriptures, and whether they be from God or not, upon supposall of something found in them, or regularly deduced from them, which relissheth not with your reason.

Goodwin.

For first, it is not the letter, or forme of words, as separated, or considered apart from the spirit, notion, or sence of them, that is the touch-stone, or rule of triall for Doctrines, yea, the letter and words are only servants to the sence and notion, which they containe and exhibit, and were principally, if not only, delivered by the Holy Ghost unto men for this end, that by them the sence, minde, and Counsell of God in all the particularities of them, which are held forth in the Scriptures, might be communicated and conveyed to the reason and understandings of men; so that in case a man had the sence and minde of God upon the same termes

The lightlesse-Star, or,

of certainty & of knowledge, without the letter on which be bath it, or may have it by meanes of the letter, he should be as richly, as compleatly qualified, hereby to discern between Doctrines, as he now can be by the opportunity and advantage of the letter.

Resbury.

Words to no purpose still; 1. If the Letter and words of the Scripture be servants to the Sence and Notion, and so forth, as you declare, then is not that sence, which the letter and words exhibit (that is, the Grammar of the Scripture) in conjunction with the scope, context, and concordance thereof, that is, with the Logick of the Scripture, by mans reason to be questioned, but reason is to be captivate to the authority thereof. 2. I hope you doe not thinke of any way for obtaining the sence and minde of God, otherwise then by the letter; if an Angel from Heaven should preach any other Doctrine, let him be accurst.

Goodwin.

Now if the Scriptures themselves be upon no other termes, nor in any other case serviceable, or usefull unto men, for the tryall of Doctrines and Opinions, but only as and when they are clearly understood by them, it clearly followes, that whatsoever is requisite and necessary to bring men to a true understanding of the Scriptures, is of equall necessity for the distinguishing of Doctrines, and to interpose, or be made use of in all affaires and concernments in Religion; if then the reasons, judgements, and understandings of men must of necessity interpose, act, argue, debate, and consider before the true sence and minde of God in any Scripture can be duly apprehended, understood, and beleevd by men, it is a plaine case that these are to be used,

used, and to be interested in whatsoever is of any religious consequence, or concernment to us. That the minde of God in the Scriptures cannot be duly apprehended, received, or beleevd by men, but by the aſſing and working of their reasons, mindes, and understandings, in order hereunto, is evident from hence, viz. because the minde of God cannot be thus apprehended, or beleevd by men, but by meanes of an intellectuall or rationall difference tasted, or reſented by them, between this minde of his, and all other mindes, meanings, or ſences whatsoever, that may be ſuppoſed to reſide, or be in the words.

Resbury.

If you was not a man, whose eare is chain'd to the musicke of his owne Tongue, you might spare the greatest part of your words, and yet speake as much as you doe. In what ſence Reason is to be used, in what ſence to be laid aside, we have ſcene already, as likewise the use and neceſſity of the Word of God, for begetting in mans understanding that intellectuall, or rationall difference tasted, or reſented by him which you speake of, the Word being the rule and light to the understanding, as to matters of religion.

Goodwin.

For example, If there be another ſence to be given of such, or such a paſſage of Scripture, either contrary unto, or differing from that, which I conceive to be the minde of God here, which hath the same rationall, or intellectuall ſavour and taſte with this, that is, which as well ſuits with the words, agrees with the Context, falls in with the ſcope and ſubject matter in hand, is as accordable with Scripture-aſſertion elsewhere, coꝛpoꝛts as clearly with the unquestionable

The lightlesse-Star, or,

Principles of reason, and the like ; how is it possible for me in this case to conceive or beleve, especially with the certainty of faith, that my sence is the minde of God, and consequently the true sence of that place, rather then that other, which hath all the same Characters, Symptomes, and Arguments of being the minde of God, which none hath, therefore it must needs be by the exercise and acting of my reason and understanding, and by the report which they make of their discoveries in their enquiries, that I come regularly to conclude, and to be satisfied, that this is the minde of God in such or such a Scripture, and none other.

Resbury.

1 In our enquiries into the true meaning of any text of Scripture, the word it selfe by the Formes of expression, scope, context, and agreement with Scripture-assertion elsewhere, is our Card, and compasse, by which reason is to steere her enquiry, not reason the Judge above, or against the word.

2 Such an example doe you here give, and so doe you state it, as it labours of a most evident contradiction. For how is it possible that two different, much lesse contrary sences, should have the same intellectuall taste, or favour, should as well suit with the words, agree with the context, and have those other Characters, which you name, one as another? Secondly, suppose such a thing possible, how is it yet possible that reason should determine which is the true sence? If both sences have both Scripture and reason equally for them, as is here supposed, whence shall reason frame a judgement for this rather then that, or for that rather then this? I beleve you made great
haste,

haste, when you made so little speed. One thing further let me minde you of, that whereas you begin with intellectual savour and taste, and conclude with the unquestionable principles of reason, you might in both have spared your paines, for where the other Characters are found, they will conclude the sence, and if reason shall discern them, she must needs see there is reason to conclude with them.

Goodwin.

If it be here objected, and demanded; But is it meet, or tolerable, that the reason of man should judge in the things of God? or that the understandings of men should umpire, and determine in his affaires? I answer;

1 If God pleaseth to impart his minde, and Counsels in his Word and writing unto men, with an injunction, and charge, that they receive and owne them, as from him, and that they take heed they doe not mistake him, or embrace either their owne conceits, or the mindes of others, in stead of his, in this case for men to put a difference by way of judging and discerning between the minde of God, and that which is not his minde, is so farre from being an act of Authority, Presumption, or unseemly Usurpation in men, that it is a fruit of their deep loyalty, submission, and obedience unto God. When Christ enjoyned the Disciples of the Pharisees, and the Herodians, to render unto Caesar the things which are Caesars, and unto God the things which are Gods; he did not only give them a warrant, and Commission to judge and determine what, and which were the things of God, as well as which were the things of Caesar, but laid a charge upon them also, to put this warrant in execution; and this not only by judging actually which were

The lightlesse-Star, or,

were the things of God, but by practising and acting also, upon and according to this judgement.

2 To judge of God, and of the things of God, in the sense we now speake, is but to acknowledge, owne, and receive God, and the things of God, in their transcendent excellency, goodnesse, and truth, and as differenced in their perfections respectively, from all other beings and things; the poorest and meanest subject that is may lawfully, and without any just offence, judge his Prince, yea, or him that is made a lawfull Judge over him, to be wise, just, bountifull, &c. at least when there is sufficient ground for it.

Resbury.

Here according to your manner, you spin out your discourse by triviall Objections, and Answers; for your answer it is true, allowing the Scripture the honour to guide and rectifie reason by her assertions, and by her authority to conclude it: but both the Objection and Answer tedious, because impertinent.

Goodwin.

If it be yet farther demanded; But is the reason or understanding of man competent to judge the things of God, as (for example) to determine, and conclude what is the minde of God in such or such a passage of Scripture, or in such and such a case? Doth not the Scripture speake of men in their naturall condition, calling them darknesse? affirming likewise, That the light shineth in darknesse, and the darknesse comprehendeth it not? and elsewhere doth it not informe us, that the naturall man perceiveth (or receiveth) not the things of the Spirit of God, because they are foolishnesse unto him? neither can he know them, because they are spiritually

ritually discerned? And how many Heathen Philosophers, Hereticks, and others undertaking to judge of the things of God in the Gospel, by the light and strength of their owne reasons, and understandings, have miscarried, to the everlasting perdition of their owne soules, and as is much to be feared, of many others also? to all this I answer by degrees.

Resbury.

More spinning still; He that hath an opinion to broach that may not abide the light, must not presently lay it downe in termes, but by winding discourses and fetches about usher it in. Master Goodwin is no Novice at this Artifice. Hence we had before such a long and plausible discourse against Errour in generall, wherein were couched many insinuations against the darknesse and impotency of the naturall mans understanding; then a confused and clamorous Discourse about the necessity, interest, and use of reason in matters of Religion, and of a Spirituall or supernaturall concernment, till at last he came boldly up to vent his *Socinian* Errour. After which againe, no little impertinent objecting and answering, and having by this time, as he hopes, discomposed the judgement, and scattered the intention of his Reader, he is now hastening to speak out, what he durst but mutter all this while, and make for at a distance, by way of glancing, rather then asserting his *Pelagian* Doctrine, for which even his *Socinian* Doctrine hath been making way, and must still be employed in this service. And now good Reader, we are approaching that corrupt Tenet of his, which we gave notice of at the end of his Discourse
against

The lightlesse-Star, or
 against Errour, and which we then promised
 to call to account in its proper place.

C H A P. IV.

Goodwin.

I*T is a thing as unquestionable, as that the Sunne is*
up at noon day, that reason and understanding in
men are competent to judge of the things of God, at
least of some, yea, of many of them, or rather indeed of
all that are contained in the Scriptures, according to
their degree of discovery and manifestation there; for
doth not God himselfe owne them in this capacity, when
he appeales, and referres himselfe unto them in sever-
rall of his great and important affaires, authorizing
them to judge in the case between him and his adver-
saries? And now O inhabitants of Jerusalem,
and men of Judah, judge I pray you betwixt
me and my Vine-yard, what could have been
done more to my Vine-yard, that I have not
done in it. So againe, Heare now O house of
Israel, are not my wayes equall? are not your
wayes unequall? In these and such like appeales, he
supposeth the persons appealed unto to be as capable, or
(however as well capable, of the equity and righte-
ousnesse of his wayes (and consequently to be in a re-
gular capacity of justifying him) as of the unworthi-
nesse, and unrighteousnesse of their wayes against
whom he standeth in the contest. So our Saviour, to the
chiefe Priests and Elders in his Parable, When the
Lord therefore of the Vine-yard cometh,
what will he (or rather, what shall he) doe un-
to those Husband-men? they say unto him,
he will miserably destroy those Husband-men,
and let out his Vine-yard unto others, who
shall

shall render him the fruits in their season; We see these Priests and Elders, though men of great unworibinesse otherwise, and farre from beleeving in Christ, were yet able to award a righteous judgement, and such as our Saviour himselfe approved. yea, and put in execution not long after, between him and his Husband-men; so in another place to the Hypocriticall Jewes, Yee Hypocrites, yee can discern the face of the skie, and of the earth, but how is it that yee doe not discern this time? yea, and why even of (or from) your selves judge yee not what is right? in which passage (amongst other things) be clearly imphlyeth these two.

1 That had they set their mindes upon things that most concerned them, they were in a sufficient capacity, by the direction and help of those Characters and Signes, which their owne Prophets had long before delivered, clearly to have discerned, that the dayes and times in which they now lived, were indeed the dayes of their Messiah.

2 That *αὐτῶν* from themselves, that is, out of naturall and inbred Principles, whereby they were enabled to judge of things commodious, and expedient for them in like cases, they were in a capacity to have come to this issue and conclusion; That it was now high time to comprmise that great and weighty controversie, which had of a long time been depending between God and them, by Repentance. The Apostle Paul willetb the Corinthians in one place to judge what he saith; in another, he directeth, That in their Church-meetings the Prophets should speake, two or three, and that the rest should judge; in both which places he clearly supposeth in them a competency of Judicature, or discerning about spirituall things. And when in his defence before Agrippa, he demands

mands of him, and the rest that were present, Why should it be thought a thing incredible with you, that God should raise the dead? he clearly supposeth, that the Resurrection it selfe of the dead, which yet is one of the great and deep Mysteries of the Gospell, was nothing, but what they consulting with the light of reason, and understanding in themselves, (for they were not supernaturally enlightened) might judge probable enough, and no way unlike to be effected. When God commands, and calls upon all men every where to repent (and so to believe) he must either suppose them in a capacity to distinguish, and discern between the things, whereof he would have them repent, and so between what he would have them to believe, and what not; or else speake unto them as no otherwise capable of such his Commands, then the stones in the earth, or Beasts of the field; and how then is the Commandement holy, just, and good? therefore certainly those noble faculties, and endowments of reason, and understanding in men, as they are sustained, supported, and assisted by the Spirit of God in the generality of men, are in a capacity of apprehending, discerning, and understanding the things of God in the Gospell.

Resbury.

We have here an Answer to the Objection, first begun with an hardy and venturous assertion, with great confidence set off, that the naturall man may discern of all the Truthes of God contained in the Scriptures, according to their degree of discovery, and manifestation there, that is, according as they are more or lesse clearly laid downe there; That it is affirmed here of naturall men, is evident both from the Objection it selfe, and the Answer

swer in divers passages of it. Secondly, This assertion endeavoured to be proved by severall instances, but neither any of them, nor all together reach the prooffe, there being nothing at all in them thus applyed, but meere fallacies.

1 From the part to the whole; Suppose these instances were obvious enough to the Naturall man, it doth not therefore follow that he can discern all Scripture-truthes, this is too slender an induction of particulars to prove the generall; And as all of them together labour of this fallacy,, so the last instance particularly. Suppose the naturall man may discern some things to be beleaved, and repented of, it doth not thence follow, that he may discern all things of that kinde.

2 From unequals, as if equals; 1. The Naturall man hath light to discern some particulars of the Law of God unto Conviction, yet in divers cases this light is very glimmering, and vanishing; it doth not hence follow that he hath light to discern all the Mysterious truthes of the Gospel. Instances belonging to the Law are, the first, second, and third.

2 By Naturall light may in divers cases a Prophecy fulfilled be discerned, comparing the event with the Prediction of it. Thus in the fourth instance might the dayes of the Messiah have been discerned by the *Jewes*, who owned, and conversed with those Prophecies, which fore-told them, and that being discerned, a granted duty likewise, depending on it, must needs be discerned, as that the Messiah was to be embraced, and sins to be repented of; but neither doth it hence follow, that all Gospel
Mysteries

Myſteries might be diſcerned: as for your obſervation *up iawr*, the meaning may very well be, why not without a Monitor? 3. Suppoſe by Naturall light the Omnipotency of God may be diſcerned, and thence the poſſibility of the Reſurrection of the dead (for that is it the Apoſtle urgeth ;) why ſhould it be incredible to men, as though impoſſible with God? Still will it not hence follow, that more Myſterious Goſpel truthes may be diſcerned, though many Attributes of the Divine Nature may in ſome meaſure be diſcerned by Naturall light, and workes thereon depending; yet doth it no wiſe hence follow, that therefore all Goſpell truthes are diſcernable; of this kinde is the fifth Inſtance, there being a great diſparity betwixt theſe and thoſe.

3 From the Argument to the Queſtion, this in the fourth Inſtance, the Queſtion to be proved is of Naturall men, the inſtance here for prooſe of it is of the Saints; an Argument altogether impertinent. *Ignoratio Elenchi.*

4 From the Object: The Command of God, to the Adjunct related to it, mans ability for diſcerning it, the Command, or Expoſtulation æquivalent: *Why doe yee not diſcerne? and why of your ſelves doe yee not judge?* and when God calls men to beleewe, and repent, he muſt ſuppoſe them in a capacity to diſtinguiſh and diſcerne betwixt the things, &c. For anſwer hereto from the command of diſcerning, to the power of diſcerning, there is no conſequence, except God who commands, give that power, man commanded cannot underſtand many maine things; otherwiſe why doth David pray

pray so earnestly, that God would open his eyes, that he may behold the wonderfull things of his Law? Psal. 119. ver. 18. That he would give him understanding, that he might keep his Law, ver. 34? Why doth the Apostle pray for the Ephesians, That God would give unto them the spirit of wisdom, and revelation in the knowledge of Christ, that the eyes of their understanding being enlightened, they might know what is the hope of his calling, 1 Ephes. 1. 7, 18? Why doth the same Apostle teach, That the Naturall man cannot know the things of the Spirit of God? adding the reason, because they are spiritually discerned; If the Naturall man can discern all the truthes of God, all Gospel Mysteries. In a word, to argue from the command in generall, to ability for performance in things of Spirituall nature is an old Pelagian error; the Lord commands the Jewes to make to themselves new hearts, but otherwhere he declares himselfe the Maker thereof; to circumcise their hearts, but otherwhere it is his promise to doe it. Christ commands the Jewes to beleieve on the light, John 1. 2. 36, yet could they not, as being hardned, and of whom it was long since Prophefied that they should not 39, 40. A thousand instances might be given to confirme this truth: but we shall have more occasion afterwards; in the meantime, when the Pelagians were thus wont to argue, from the command to the power, as *Austine* every where refutes them, by the promise of God to worke in the Elect by peculiar grace, what he requires, and by the prayers of the Saints, and by their thanksgivings, and the like; so he layes downe this generall conclusion. Nothing

doe I see in the Holy Scriptures commanded by the Lord to man, for the proving of his free will, which may not be found either to be given of his goodnesse, or to be desired, for manifesting the ayde of Grace, *Lib. 2. contra duas, Episto. Pelag. c. 10.* And in his Book, *De corp. & gratia, c. 2.* Against that Pelagian clamour, why are we commanded to turne from evill and doe good, if we doe it not? *but* God workes in us both to will, and to doe: he answers; Let the Sonnes of God know, that they are acted by the Spirit of God, to act what is to be acted, and when they have acted it, to him let them give thanks, by whom they were acted, for they are acted that they may act, not that they may act nothing, and this is shewed to them, what they ought to act, that when they have acted, as they ought to act, that is, with love, and with the delight of righteousnesse, they may rejoyce to have received that sweetnesse, which the Lord hath given, *that the earth might bring forth her fruit*; but when they act not, whether by not doing at all, or by not doing out of love, let them pray that they may receive what yet they have not, *For what shall they have that they shall not receive, or what have they that they have not received?* A little after, *Cap. 3.* he concludes, that in the command man is to take notice what he ought to have in the reproofe, that it is his owne fault that he hath it not, in prayer, whence he is to receive what he would have.

5 From *Disparates*, as one and the same, he affirms such a knowledge in the power of the Naturall man, as whence he may repent
and

and beleewe, may must, for thus he inferres ; that men, who act and quit themselves according to the true Principles of that reason, which God hath planted in them, cannot but beleewe, and be partakers of the precious faith of the Gospel ; and repentance he requires before faith, as is evident in that passage of his, God calls upon all men every where to repent, and so to beleewe ; if they cannot but beleewe, and that they may beleewe they must repent ; then from this knowledge in the Naturall mans power, both faith and repentance necessarily ensue. That this knowledge is in the power of the Naturall man, according to his Doctrine, is evident, because the Objection and Answer is about the Naturall man, whence he inferres this conclusion.

Now for answer, here is the fallacy, he confounds that knowledge which may be in the Naturall man, with that which cannot be but in the Spirituall.

There is a two-fold knowledge about Spirituall things :

The { ¹ Naturall.
 ₂ Spirituall.

The former Historical, or of Logical apprehension of Propositions rather than of things ; or of Propositions only distinctly, of things contained in the Propositions confusedly, and afar off ; as when a man reads an History of persons, places, &c. but sees them not with his eye.

The latter *Inuivè*, or of Spirituall Vision, the things themselves in the light of the Spirit, beheld, as it were by Vision, distinctly, and at hand ; the former like that knowledge which

the Queene of Sheba had of Salomon in her own Country, only by heare-say; the latter, like that which she had of him at Jerusalem, by the sight of her eyes, 1 King. 10. 4, 5, 6, 7. then she beleaved; then she admired, not till then. This is the knowledge, whence springs faith, and repentance, and this is peculiar to the Saints, 1 Ephes. 17, 18. 1 Cor. 2. 9, 10, 11, 12. Mat. 16. 17.

CHAP. V.

Goodwin.

YEa, and evidens it is from the Scriptures, that men act beneath themselves, are remisse, and slothfull in awaking those Principles of light and understanding, that are vested in their natures, or else willingly choake, suppress, and smother them, if they remaine in the snare of unbeleeve; Pray for us, (saith Paul to the Thessalonians) that we may be delivered from unreasonable and evill men, for all men have not faith. By unreasonable (or as the word signifyeth absurd) and evill men, he plainly meaneth, not men who naturally, or in actu primo were unreasonable, such as those, were not like to endanger him, or to obstruct the course of the Gospel; but such as were unreasonable, Actu secundo (that is) persons who acted contrary to the light and principles of reason, and hereby became wretched, industriously evill, or wicked; that there were such persons as these abroad in the world, he gives this account, For all men have not faith; which clearly implyeth, that men who act, and quit themselves according to the true Principles of that reason, which God hath planted in them, cannot but beleeve, and be partakers of the precious faith of the Gospel.

Gospel. To this purpose that passage in Chrysostome is memorably worthy; As to beleve (the Gospel) is the part of a raised, and nobly ingenuous soule; so (on the contrary) not to beleve is the property of a soule most unreasonable, and unworthy, and depressed, (or bowed downe) to the sottishnesse of bruit beasts.

Resbury.

Reader, here we must grapple close with him; observe in his owne words what here he saith about the understanding of the Naturall man, and his power to make use of it for repenting, and beleaving: now one of these two he must needs affirme, either that he may so use his naturall understanding, as thence, without any peculiar and higher worke of the Spirit of God, he may repent, and beleve, or rather he must; or else upon such use of it, as he may make, he shall certainly receive such a worke of the Spirit upon his soule, as thence not only may, but must faith and repentance be produced: whether of these he affirms, I charge it with 1. Evident falshood, 2. With *Pelagianisme*.

First, for the falshood of both these I shall use only foure Arguments to evince it.

I.

From the doctrine of Naturall corruption.

If we be not sufficient of our selves, as of our selves, to thinke a good thought; If there be none in the state of naturall corruption that understands, that seekes after God; If that that is borne of the flesh be flesh; If in this flesh there dwels no good thing; If the naturall man receives not the things of the Spirit of God, but they are foolishnesse unto him, neither can

know them, because they are Spiritually discerned; If the flesh, and the lustings thereof be contrary to the Spirit, and the lustings thereof; If in the regenerate with the flesh, the Law of sinne is served in opposition to the minde, serving the Law of God; If vaine man though he would faine be wise, yet is borne like a wilde Asses Colt; If the naturall man be dead in trespasses and sins; If he be darknesse; If the minding of the flesh be enmity against God; If it be not subject to the Law of God, neither can be, so that they that are in the flesh cannot please God; then in neither of those senses is faith and repentance in the Naturall mans power.

But the Antecedent, or the former is true.

Therefore the Consequent, or the latter.

As for those frivolous exceptions, which you have against some of these particulars concerning naturall corruption, we shall blow them away when we come to them, for they are light chaffe.

II.

*From the Doctrine of the Naturall mans
subjection to Satan.*

If Satan be the Prince of the world, the god of the world; If the course of the world in the lusts of the flesh, fulfilling the desires of the flesh, be according to the Prince of the power of the Aire, the spirit that workes effectually in the children of disobedience; If Satan, the strong man, have such possession of the Naturall man, as without the peculiar worke of the Holy Ghost, as the stronger, he cannot be dispossessed.

Then

Then is not repentance, and faith, in either of the two named senses in the power of the naturall man.

But the former is true.

Therefore the latter.

III.

From the subjection of the Naturall man to the Law, as the Covenant of Workes.

If in this estate of naturall corruption and subjection to the Devill therein, all Naturall men be under the Law, as the Covenant of Workes, and the Law only reveales sinne, and wrath, stirres up and increaseth sinne, but gives no strength against it; *When we were in the flesh, the motions of sinne, which were by the Law, did worke in our members, Rom. 7. 5. Sin tooke occasion by the Commandement, and wrought in me all manner of concupiscences, ver. 11.*

Then as formerly.

But the former is here true likewise.

Therefore the latter.

IV.

From the Doctrine of Regeneration.

If Regeneration be (as the word sounds) a New Birth, a birth of the Spirit, in opposition to the naturall Birth, as the birth of the Flesh; a birth not of bloud, nor of the will of the flesh, nor of the will of man, but of God; a quickning of such as were dead in trespasses and sins; a resurrection from the dead; a new creation; If none can come unto Christ except drawne of the Father; If not of workes that we have done, but of his owne grace; If not of him that wills, nor of him that runs, but of God who sheweth mercy; If a calling out of darknesse; If

translating from the power of darknesse, a taking away the heart of stone, and giving an heart of flesh. Then as formerly.

But the former is true.

Therefore the latter.

Further consideration of the falshood of this Doctrine we shall have in that which follows, shewing the *Pelagianisme* of it.

CHAP. VI.

Now for the Pelagianisme of this Doctrine.

1 Suppose it acknowledge no supernaturall grace, (and therefore no grace) but only toying with the word Grace, ascribes saving vertues and operations to Nature, and an assistance from God, proportion'd and attempt'd to the heedfull exercise and improvement of naturall abilities, then is it evidently *Pelagian*, and that of the first stamp.

But if this be not the spirit of this Doctrine those conclusions here laid downe are very closely exprest.

1 That men act beneath themselves, (and here he speaks of the generality of men) are remisse, and slothfull, in awakening those Principles of light and understanding that are vested in their Natures, or else willingly choake, suppress, and smother them, if they remaine in the snare of unbeleeve.

2 That men who act, and quit themselves according to the true Principles of that reason which God hath planted in them, cannot but beleeve, and be partakers of the precious faith of the Gospel. Let us now adde a further explication

plication in his owne words presently after,
and this will yet more clearly appeare to have
been his meaning which we here suppose; his
words are as followeth: 'That about the effi-
'cacy of the Grace of God vouchsafed unto
'men, there is a great abuse of the word Na-
'turall, and so of the word Supernaturall, a
'word not found in the Scriptures, either for-
mally, or virtually; (the grosse falshood
whereof we shall see in due place) and that
'the Scripture knoweth not the word Natu-
'rall in any such sence, wherein it should di-
'stinguish the unregenerate state of a man from
the regenerate, (as false as the former, as in
due time shall be demonstrated.) Now this
Commentary of his owne is so manifest for the
sence we here suppose, as needs no insisting
upon; for if the efficacy of Grace be not su-
pernaturall, then neither is Grace it selfe as
the Principle, nor any effects of Grace, as to be-
leeve, repent, &c. supernaturall; for the prin-
ciple, operation, and effects are all of one
kinde, naturall or supernaturall; and so
Grace is nothing else but a naturall endow-
ment, and improvement.

But then, what shall be his meaning after-
wards in his explication of the Parable of the
Talents, where he speakes thus: 'That in
'case men will stirre up, and lay out them-
'selves accordingly, in the improvement of
'such abilities and gifts, as shall from time to
'time be vouchsafed to them, they may by
'vertue of the bounty, and gracious decree of
'God in that behalfe, attaine, and receive
'from God what proportion, and measure of
'the

'the Spirit and Grace of God they can desire,

I answer; The worke of this Spirit of Grace upon their hearts, if it be supernaturall, he contradicts himselfe, who will not allow that word either formally, or virtually about the efficacy of Grace; if he doe not contradict himselfe, this worke of the Spirit must be nothing else but such an influx, as is attemper'd, and proportion'd to mans Naturall acting, and therefore naturall. But this was the frequent manner of his great Apostle *Pelagius*, to play fast and loose at every turne with the words *Grace*, and *Nature*. I much suspect that very Doctrine of *Pelagius*, which *Austine* layes downe in his owne words, *Lib. de grat. Christi, c. 4.* to be here touched: *We*, saith *Pelagius*, distinguish thus these three; In the first place we appoint, to be able; in the second, to will; in the third, to be; To be able, we place in Nature, to will, in free Choyce, to be, in effect. That first, to be able belongs properly to God, who hath conferred it upon his Creature; the two others, that is, to will, and to be, are to be referred unto man, because they descended from the fountaine of Free will; therefore in the will, and in the good worke, the praise is of man, yea, both of man and God, who hath given to him the possibility of the will in selfe, and of the work, and who alwayes helps that possibility it selfe with the ayde of his Grace, but that men may be able to will good, and to finish it, this is only of God. See now what *Austine* here advertiseth, concerning *Pelagius* his Concession of Grace, (which, how rightly it suits Master *Goodwin*, let the Reader judge. 'Whensoever' (saith he) we heare that he confesseth the aide 'of Divine Grace, we ought to know, that he neither

neither beleeves our wil, nor our action to be helped hereby, but only the possibility of the will, and work; which alone of these three he affirms that we have of God, and this in nature, as is manifest.

CHAP. VII.

2. Suppose it acknowledge no habitual grace upon the will renewing it, nor effectually acting, and determining it, but all the assistance of grace acknowledged (be it naturall or supernaturall) is onely for enlightening the understanding, and exciting the will to determine it selfe; whence it may come to passe, that the will may, as to the event, obey, or not obey the call of God. This is partly no more then what *Pelagius* acknowledged, partly opposite to that grace, which the Orthodox Fathers maintained against him.

1 Observe here, that he puts all upon the Understanding, as if all the assistance of grace necessary, was onely for enlightening it.

2 That *Pelagius* himselfe was driven to acknowledge thus much, and withall, exciting grace, whatsoever he meant thereby.

3 That the Fathers opposing his Heresie, required and maintained that grace, which by supernaturall efficacy, did not onely enlighten the understanding, and excite the will; but likewise did, by an efficacious impression, give both a new and spirituall power to the will, as likewise the acting of that power; and the same grace that gave the power, gave likewise the acting of that power, and was both preventing and

and effectuall, and peculiar, and of infallible issue for conversion, and therefore not common to those who were converted, with those who were not, but peculiar to the converted. But let us see the truth of what is here asserted.

And first, What *Pelagius* acknowledged (as much for ought I can discern as *Mr. Goodwin*.) *August. lib. de gratiâ Christi contra Pelag. & Celest. chap. 10.* Thus reports him, 'When he had a long time affirmed, that not by the aide of God, but of our selves in our selves, the will is made good; he objected against himselfe, out of the Epistle to the *Philippians chap. 2.* and how (saith he) shall that of the Apostle stand, *It is God that workes in us, both to will and to doe;* Then, that he might, as it were, answer this objection, which he saw so vehemently against his opinion; going on he addes, 'He works in us to will what is good, to wil what is holy, whilst he inflames us, who are addicted to earthly things, after the manner of the dumb beasts, loving only the things present, with the greatness of the glory to come, and with promise of rewards; whilst by the revelation of wisdom hee stirs up the listlesse Will to desire after God, whilst he exhorts us to all that is good. To the same purpose, c. 7. and c. 41.

2 What *Austine* requires in his answer hereto, when he had first discovered his subtlety, that all that he intends here, by revelation of wisdom, and exhortation may be nothing else but (according to his former doctrine) the law of God and doctrine of his word; (as all that *Mr. Goodwin* means by his concession of graces nothing but what is natural) He addes,

Effectuall
and deter-
mining
grace upon
the Will.

But no such grace will we owne : Let him at length acknowledge that grace, whereby the greatnesse of the glory to come, is not onely promised, but is withall beleevd, and hoped for ; nor only is wisdom revealed, but withall it is beloved ; nor onely is all that is good exhorted to, but perswaded ; for all have not faith, who by the Scriptures hear the Lord promising the Kingdome of heaven ; neither are all perswaded, who are exhorted that they would come to him, who saith, *Come unto me all yee that labour.* No potential grace But who they are that have faith, and who are but what is effectual, that grace which gives to be able to obey the call of God, gives effectually to obey. The grace of Christ not common, but peculiar to all those and onely those, who are converted by it. The power of conversion from God. But who they are that have faith, and who are perswaded to come to him, hee hath showne clearly enough, where he saith, *No man can come unto me, except the father draw him ;* and a little after, where he speaks of unbelievers, *I have said unto you (saith he) that no man can come to me except it be given him of the father, John 6. 44. and 65.* This grace *Pelagius* must confesse, if hee will not only be called, but likewise be a Christian. Hearken to this *Mr. Goodwin*, least your Christianity be called into question. And chap. 12. speaking of the same grace ; by this ' grace, saith he, we not only know what to do, ' but we do what we know ; nor only doe we ' beleeve what we should love, but we love what ' we beleeve. Then he goes on chap. 13. ' If this ' grace must be called doctrine, let it be so called, but so, as that we beleeve, that God poures ' it into the soul more deeply and inwardly by ' an unspeakable sweetnesse, not only by those ' who plant and water outwardly, but also by ' himselfe, who gives the increase in secret, so as ' not only to shew the truth but to bestow love. For so doth God teach those who are called according

The teaching of divine grace, effectually upon the wil.

ing to his purpose, giving at once both to know what they should doe, and to doe what they know; whence the Apostle to the *Thessalonians* 1 Epistle 4. 9. But concerning brotherly love, yee neede not that I write unto you, for yee are taught of God to love one another: And that hee might prove that they were taught of God, he addes presently, And indeed yee doe it towards all the brethren, which are in Macedonia; Shewing this to be a most certaine evidence, that they are taught of God, if they doe what they are taught. After this manner, *Are all taught, who are called according to purpose*, as it is written in the Prophets, *They shall all be taught of God.*

But hee that knowes what he ought to doe, and doth it not, hath not yet learned of God according to Grace, but according to the Law; not according to the Spirit, but according to the Letter. Then chap. 14. speaking of the same effectually teaching of grace, Of this manner of teaching, saith he, the Lord sayes, *Every one who hath heard and learned of the father, comes to me; whosoever therefore hath not come, it is not rightly said of him, he hath heard indeed, and learned that he should come; but he will not doe what hee hath learned: In no wise is it rightly said of that manner of teaching, where-by God teaches through grace; For (if as the truth speakes) every one, who hath learned, comes; whosoever comes not, hee hath not learned; but who sees not, that each one comes and comes not, by the liberty of the will? but this liberty may be alone, if it comes not; but if it comes, assisted it must be; and so assisted, as not onely that it may know what is to be done,*

The efficacy of grace determining the wil in its motion, & operation takes not away the liberty of the wil

done, but that likewise it may doe what it knowes. And hence, when God teacheth not by the letter of the Law, but by the grace of the spirit; he so teacheth, that what any one hath learned, he doth not onely see by knowing, but also desire by willing, and performe by doing; and by that divine manner of teaching, even the Will it selfe, and the operation it selfe, not onely the naturall possibility of willing, and working is assisted. For if onely our power was helped by grace, the Lord would have said thus, *Every one who hath heard, and learned of the father, may or can come to me:* but hee saith not so, but *doth come to me:* A power of coming *Pelagius* places in Nature, or even as he hath now begun to speake, in Grace, of what kind soever he accounts it, by which, as he saith, the possibility it self is helped, but to come is now in the will, and the worke; But it followes not, that hee that can come doth come, except he will it, and doe it.

But every one who hath learned of the father not onely can come, but doth come, where there is now both the advance of possibility, and the affection of the will, and the effect of the action.

Reader, It is easie for thee to observe from these testimonies out of this most learned and pious Father, how powerfull upon the will, how effectuall in the worke, how infallible, how peculiar, the grace of God is, according to what I affirmed before, and all with cleare evidence, and much strength of Scripture made good: But indeed this great assertion of Grace doth so abound in this doctrine, which he doth

That aide
of grace
which
gives the
power of
coming to
Christ,
gives the
act like-
wise.

doth most strenuously maintain, that it is very hard to make an end of quotations out of him, not so much for his authority, as for his demonstration by Scripture, and his singular excellency in discussing it. Wee shall adde a little more, and but a little. In his booke *de gratia & lib. arbitrio*. 16. 'It is certain, that when we will, we will, but it is he who makes us to will what is good; of whom it is said, that the will is prepared of the Lord: of whom it is said, *It is God who worketh in us both to will and to do.* It is certaine, that when we doe, we doe, but he makes us to doe, affording most effectuell strength to the will; who hath said, *I will make you to walke in my Statutes, and yee shall keep my Judgements and doe them*: When he saith I will make you to doe, what saith he else, but that *I will take from you the heart of stone, whence yee did not; and will give you an heart of flesh, that you may doe.* And what is this, but I will take away your hard heart, whence ye did not, and I will give you an obedient heart, whence you may doe? here we have both the renewing, and acting of the will; and this certainly and infallibly. To the same purpose, *cap. 17.* Speaking of *Peter*, that he had no strong love, when he denyed his Lord, and yet he had a small and imperfect love, when he said to the Lord, *I will lay downe my life for thee, for hee thought he could doe what hee felt himselfe to*

Effectuall
grace upon
the wil
determin-
ing it in its
motion.

Habitual
and re-
newing
grace up-
on the wil
together
with effe-
ctual.

Prevent-
ing and
subse-
quent

grace, operating and co-operating grace, preventing and operating; whence the first act of grace subsequent, and co-operating; whence the following act, to which following acts, this grace is preventing, and operating, subsequent, and co-operating, onely in respect of the first preventing and habituall grace all along.

will. Hee addes, And who had begun to give that, though small love? but he, who prepares the will, and perfects by working with us, what he begins by working in us: Because he, as the authour, works in us to will, who, as the finisher, works with us, when we will. Whence saith the Apostle, *I am confident that he, that hath begun a good worke in you, will perfect it to the day of Jesus Christ. Phil. 1. 6.* Therefore that wee may wil, he works without us; but when we will, and so will, as that we doe, he works with us: But without him, either working that we may will, or working with us, when we will, wee have no strength to the good workes of pietie. Chap. 18. upon that text of Scripture, *Let us love one another, for love is of God, 1 Joh. 4. 7.* Why is it said, *Let us love one another, for love is of God*, but because by the Command free will is admonished to seeke the gift of God; When it is said, *Let us love one another*, there is the Law; when it is said, *for love is of God*, there is Grace: Grace makes us lovers of the Law; but the Law it selfe without Grace makes us only offenders. *Yee have not chosen me, but I have chosen you*; If yee have not chosen, doubtlesse yee have not loved, for how should they chuse him whom they loved not?

And Chap. 19. In *Iohn*, the light saith, *Behold what great love the Father hath given us? In the Pelagians*, darknesse saith, *We have love of our selves*; which if they had true, that is, Christian love, they would know whence they had it, as the Apostle knew, who said, *We have not received the spirit of this world, but the Spirit of God, that we might know the things that are freely gi-*
ven

ver us of God; John saith, God is love; and the Pelagians say, that they even have God himselfe, not of God, but of themselves. And when they confesse, that we have the knowledge of the Law from God, they will have love to be of our selves; neither doe they heare the Apostle saying, Knowledge puffeth up, but charity (or love) edifies. But I must take off my hand, he is so abundant in all his Polemique Writings against Pelagius, and his followers, that the Quotations would be Voluminous which might be taken out of them; I shall therefore conclude with the determination of the Milvitan Councell, at which Austine himselfe was President, and subscribed, Can. 4. Whosoever shall say, that the Grace of God by Jesus Christ our Lord, helps against sinning in this regard only, because by it the meaning of the Commands is revealed, and opened to us, that we might know what we ought to desire, and what to eschew, but that by it is not performed, that what we know ought to be done, we also love to doe, and are enabled thereunto, Let him be Anathema; for when the Apostle saith, Knowledge puffes up, but charity edifies, it is very wicked to beleve, that we have the grace of Christ for that which puffeth up, but that we have it not for that which edifies, when both is the gift of God; both to know what we ought to doe, and to love that we may doe it, that charity edifying, knowledge may not be able to puffe us up; but as it is written of God, That he teacheth man knowledge, so is it written likewise, that Love is of God. Here we have the Doctrin of the Church in that age against the Hereticks in this point.

CHAP. VIII.

3 **L**Et what Grace soever, how true and genuine soever, be acknowledged from God to man, yet that Doctrine that teacheth, that it is given according to mens merit, in the sence of the Fathers against *Pelagius*, is *Pelagian*; but such is Mr. *Goodwins* Doctrine. Evident it is, that he makes faith, and whatsoever he calls Grace, so to depend upon the good use of the naturall understanding, as upon that account it is given unto men, how farre, and in what sence soever it is given; and as evident it is, that no good use can be made of the understanding in order to Grace, without some good use of the will; for except a man will, he shall not, without the use of his will he cannot provoke, and stirre up himselfe, so much as to meditate of God, and the things of God; but whosoever teacheth Grace to be given upon, or for the improvement of the Naturall will in any kinde or degree, falls under that so famously damned Doctrine of *Pelagius*; That Grace is given according to merits; for clearing this, let us briefly represent the *Pelagian* Heresie in its four-fold state, and the Doctrine of *Austin*, and other Fathers, and in them the Doctrine of the Church there-against.

In the first plaee, *Pelagius* denyed all ayde of supernaturall Grace (which Mr. *Goodwin* denies at this day, if he meane as he speaks) affirming, that the naturall strength of Free will was sufficient to fulfill the Commands of

God, and to obtaine eternall life, denying Originall sinne to the last.

In the second state he admitted the ayde of Grace, but 1. He acknowledged this ayde only in the Law, and externall Doctrine, as also in the example of Christ. 2. He ascribed only this to it, that by it man might more easily fulfill the Commands of God, which without it he could fulfill. He likewise by Grace understood remission of sins.

Many Learned men hold, that at length he came to this, a speciall work of inward illumination by the Spirit above what he acknowledged in

In the third state, he at least seemed to admit inward illumination of the understanding, and inward excitation of the will; but this likewise, that man might be able the more easily to fulfill the Commands of God, which without it he might doe, ever denying the infusion of grace into the will, withall holding, that this Grace was given according to merit, that is, upon the good use of Naturall power before hand; against this Grace thus limited, we have out of *Austine*, and the *Milevian* Councell newly spoken.

the second state; but he that shall vveigh well what *Austine* saith, *Lib de Gr. Christi*, c. 7. 10. 22, 23. 41. may well doubt of it.

The fourth and last state was in the hands of certaine *Pelagian* Bilhops, who wrote two Epistles against *Austins* Doctrine, which he answers in foure Bookes; their Doctrine the Father layes downe in these words: 'They will have the desire of good in man to begin from man, that the grace of finishing may follow the merit of this beginning, if yet this at the least they will have.

They differ from the last recited, in this; That

That they require this Grace, as simply necessary to the consummation of those vertues, the beginnings whereof were in Nature; but for the first motion unto good they required no internall grace; of this, *Austine, Lib. 2. Contra duas Epistolas, Pelag. l. 8, &c.* where after the stating of the question, in the prosecution of his answer, he strongly concludes all along against them, and therein against Mr. Goodwin, (taken in the best sence) that he that teacheth, that any the least motion to good in man prevents the Grace of God, he teacheth that fligmatized Doctrine of *Pelagius*, that Grace is given according to merits, which as otherwise formerly, so here againe he with much cleareness refutes.

The Question is stated in these words: Now Subduing that is the thing which we have to attend, Grace. whether or no God inspires into man unwilling, and resisting the desire of good, so that Man unwilling, and resisting, now he be not resisting, he be not unwilling, ing, by but consenting unto good, and willing good. Grace made willing, and A little after, for this they thinke is to be objected against us; That we say, God inspires into man unwilling, and resisting the desire not of how great good soever, but of imperfect good. It may be then that they themselves so farre keep a place for Grace, that they thinke without it a man may have a desire of good, but that good imperfect; but for perfect good, he cannot more easily have the desire of it by Grace, but without Grace he cannot at all have the desire of it. Having thus stated it, he refutes the *Pelagian* tenet.

But so likewise they say, the Grace of God

is given according to our merits, which in the East *Pelagius* fearing to be condemned, by the Acts of the Church condemned; for if without the Grace of God, by us begins the desire of good, that beginning shall be merit, (see here in how large a fence the Fathers take Merit in this Controversie) to which as of due the ayde of Grace comes, and so the Grace of God shall not be freely given, but our merit shall be given.

But the Lord, that he might answer *Pelagius* yet to come, saith not without me something ye may doe, with much adoe, but he saith, *Without me yee can doe nothing*. And that he might answer these likewise yet to come, in the same Gospel-sentence, he saith not, without me yee can finish nothing, but, *ye can doe nothing*, Joh. 15. for if he had said finish, they might have said, That the ayde of God was necessary not to begin that which is good, this being of our selves, but to finish it; but let them heare the Apostle too, for the Lord, when he saith, *Without me yee can doe nothing*, in this one word comprehends the beginning, and the end. But the Apostle, as the expounder of the Lords saying, distinguisheth each more plainly, saying, *Because he that hath begun a good worke in you will finish it, untill the day of Christ Jesus*, Philip. 1. But in the Holy Scriptures, in the same Apostle, we have found yet more then this, whereof we speak, We now speak of the desire of good, which if thou wilt have begun by the wil of man, but perfected by the Lord. See what may be answered to the Apostle, saying, for, we are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.

‘To thinke any thing, saith he, to wit, good;
‘but to thinke is lesse then to desire, for we
‘thinke all that we desire, but we doe not de-
‘fire all we thinke, because sometimes we think
‘what we desire not.

Since therefore it is lesse to thinke then to
desire, for a man may thinke of good which
as yet he desires not, and afterwards may by
profiting desire, what before without desiring
he thought of, how unto that which is lesse,
that is to thinke any thing that is good, we
are not sufficient as of our selves, but our suffi-
ciency is of God, and unto that which is grea-
ter, that is, to desire any thing that is good
are we sufficient by our free-will, without the
Divine ayde? for neither here doth the Apo-
stle say, not that we are sufficient to thinke
what is perfect, as of our selves, but to *thinke*
any thing, (saith he) contrary whereto is no-
thing: Whence is that of the Lord, *Without me*
ye can doe nothing. Then alledging the mis-
interpretation of Prov. 16. 1. by the *Pelagians*,
where they read, *The preparation of the heart is*
of man, and interpret it, that it belongs to
man, to prepare the heart; that is, to begin
good without the ayde of Divine grace.

‘Farre be it from the sonnes of the Promise
‘(saith he) so to understand it, as though
‘when they heare the Lord saying, *Without me*
‘*ye can doe nothing*, they should, as it were, con-
‘vince him, and say, Loe, without thee we can
‘prepare the heart; or when they heare from
the Apostle Paul, *Not that we are of our selves suffi-*
cient to think any thing as of our selves, but our suffi-
ciency is of God. They should as it were con-
vince

vince him likewise, saying, Lo, we are sufficient of our selves to prepare the heart, and by this, to thinke some good; farre be it from any so to understand it; but the proud defenders of their owne free will, and the forsakers of the Churches faith. Man prepares the heart, but not without the ayde of God who toucheth the heart; he concludes this Chapter with this memorable sentence.

Many good things God doth in man which man doth not; but none doth man, which God doth not make man to doe. Then c. 9. Therefore the desire of good would not be in man from God, if it was not good; but if it be good it is not, but from him in us, who is unchangeably good. For what is the desire of good, but love? of which John the Apostle speakes without any doubtings, saying, Love is of God; neither the beginning thereof of our selves, and the perfection thereof of God, but if love be of God, the whole is unto us of God; for God keeps us from that madnesse, that in his gifts we should make our selves first, and him last, because his mercy hath prevented me; for if without him we can doe nothing, truly we can neither begin, nor finish. That we may begin, it is said, His mercy shall prevent me; that we may finish, it is said, His mercy shall follow me; then in the close of this Chapter, speaking of mans purpose; The good purpose of man, (saith he) subsequent grace assists, but except grace had gone before, it had not been. The care of man likewise, which is said to be good, though when it hath begun to be, it is helped by grace, yet doth it not begin without grace,
but

'but is inspired by him of whom the Apostle
'saith, *But thanks be unto God, who hath put the*
'*same care for you in the heart of Titus*; if it be the
'gift of God, that one man hath care for ano-
'ther, whose gift else shall it be, that a man
'hath care of himselfe? Then c. 10; which
'since it is so, I see not any thing in the Holy
'Scriptures commanded man of God, whereby
'his free will is proved, which is not found ei-
'ther to be given of his goodnesse, or to be re-
'quired for the demonstration of the ayde of
'grace; neither doth man at all begin to be
'changed from evill to good, by the beginning
'of faith, but as free mercy, and that which is
'not owing to him doth it in him.

CHAP. IX.

THis leades us to an after state of *Pelagianism* in the hands of the *Massilians*, which was much one and the same with that in the hands of these *Pelagian* Bishops, The *Massilian* state of *Pelagianism*.

Of them, and their tenets, we have in *Prosper*s Epistle to *Austin* about the Reliques of the *Pelagian* Heresie, as likewise in the Epistle of *Hilary* of *Arles*. That opinion of theirs, which we shall here take notice of, as falling in with this lost state of *Pelagianism*, and pertinent to our present businesse, we shall lay downe in *Prosper*s words; (if I be not deceived they speake Mr. *Goodwin*) Thus he relates. 'Some
'of these doe so farre not decline from the *Pelagian* pathes, that when they are constrained
'to confesse that Grace of Christ which pre-
'vents all humane merits, lest it be rendred
to

' to Merits, in vaine should it be called Grace,
 ' this Grace they will have to belong to the
 ' condition of every man, wherein the Grace of
 ' the Creator doth so order him, who before
 ' deserved nothing, as not existing of a free and
 ' rationally will, that by the discerning of
 ' good and evil, he may direct his will both to
 ' the knowledge of God, and to the obedi-
 ' ence of his Commandements, and come to
 ' this Grace, whereby in Christ we are borne a-
 ' gain, to wit, by the power of Nature, by asking,
 ' seeking, knocking, that therefore may he receive,
 ' therefore may he find, therefore may he enter in,
 ' because he used the good of Nature well; so that
 ' he deserved to come to this saving Grace, by
 ' the help of initial grace? Let Mr. Goodwins do-
 'ctrine be considered, where he denyes the word
 Supernaturall as formerly, and his conclusi-
 ons, upon which we are all this while, toge-
 ther, with his explication of the Parable of the
 Talents, and see wherein he differs from these
 here described:

*Hilary relates it thus, They agree that all men
 perished in Adam, neither can any man thence be free-
 ed by his owne free will; But this they affirme to
 be agreeable to truth, and meet to be preached,
 that when the occasion or opportunity of ob-
 taining salvation, is declared to them that are
 utterly downe, and never able by their owne
 strength to rise, that by that merit, whereby
 they may will, and beleve, they may be healed
 of their disease, and may obtain the increase of
 faith, and the effect of their thorow holinesse:
 But to begin any work, much lesse to finish it,
 they grant that no man is sufficient to himself.*

Then

Then he addes to this purpose, *That to beleieve, and will their owne healing by Christ, to seekes to the Phisitian for cure.* These things they number not amongst workes, but these they will have to prevent the healing grace of Christ.

Upon the relation made in these two Epistles, *Austin* wrote his booke, *De prædestinatione sanctorum, & de bono perseverantie*, where he with great strength and clearnesse refutes these opinions, proving at large, what *Prosper* briefly hints in his Epistle, that in those reliques of the *Pelagian* pravity, is nourished a strein of no mean virulency, if the beginning of salvation shall be evilly placed in man; If the will of man that wickedly be preferred before the wil of God; If therefore any man shall be aided, because he would, and not therefore he would, because he was aided; If he that is originally evill, shall evilly be beleaved to begin the receiving of good, not from the highest good, but from himselfe, If God be pleased from some other thing then what he hath given.

We have therefore thus shewed the severall states of the *Pelagian* Heresie, that our new *Pelagians*, the *Arminians* might be unmasked.

And because the Doctrine of Grace is so excellently cleared by *Austin*, and some other Fathers against these sacrilegious Tenets, I shal yet bring some things more out of their rich treasures. *Austin* therefore, *lib. de prædestinatione sanctorum, c. 2* thus states the Question, That according to his adversaries, faith is not given of God to us, but it is encreased by God in us, by that merit whereby it begun of us. Against this he argues,

I Here they depart not from that Doctrine which

which *Pelagius* himfelfe was forced to condemne, in a Court of Bifhops in *Paleftine*, to wit, That the Grace of God is given according to our merits; As though it belonged not to the Grace of God, that we have begun to beleeve, but rather belonged to his Grace, which for our beginning is added to us, that wee fhould beleeve more fully and perfectly; and hence we in the firft place give the beginning of faith to God, that the fulfillings of it may be recompensed to us, as likewise whatfoever elfe we faithfully afke. But againft this, why doe we not rather heare, *Who bath firft given to him, and it fhall be recompenced againe unto him? for of him, and through him, and to him, are all things, Rom. 11.* The beginning it felfe of our faith then, of whom is it but of him? for it is not, this excepted, of him, are all the reft, but of him, and through him, and to him, are all things.

2 Truly was it faid of the Apoftle, *To you it is given not onely to beleeve, but to fuffer for Chrift;* he fheweth both to be the gifts of God, becaufe he faith both are given; neither doth he fay, that yee might more fully and perfectly beleeve in him, but that yee might beleeve in him.

3 Neither did he fay that *himfelfe had obtained mercy*, that he might be more faithful, but that he might be faithful, for he knew, that he did not firft give the beginning of his faith to God, and had the increafe thereof recompenced to him, but by him was he made a beleever, by whom he was made an Apoftle: For being averfe from the faith, which he wafte; & moft vehemently adverfe thereunto, he is of a fuddaine converted unto it, by a more powerfull grace:

grace : Nor only made of unwilling, willing to beleeve ; but of a persecutor, a sufferer, in the defence of that faith, which he did persecute, For unto him it was given of Christ, not only to beleeve on him, but likewise to suffer for him : And therefore commending that grace, which is not given according to any merit, but makes all good merits (we saw formerly in how large a sence the Fathers understand this word Merit) he saith.

4. *Not that wee are sufficient of our selves to thinke any thing, as of our selves, but our sufficiency is of God.* Let them attend here, and weigh these words well, who think the beginning of faith is from our selves, the accomplishment from God. For who doth not see, that thinking is before beleeving? for no man beleeves any thing, unlesse he have first thoughts that it is to be beleeved ; For although certaine thoughts doe most hastily, most swiftly flye before the will of beleeving, and it presently so followes, that it doth even most closely, as it were, accompany them, yet must it needs be, that whatsoever is beleeved, is by a preventing thought beleeved, although to beleeve is nothing else but to thinke with assent ; for not every one that thinkes, beleeves: when many therefore think, that they may not beleeve ; but whosoever beleeves, thinks; and by beleeving thinks, and by thinking beleeves. Wherefore as to things that belong to religion and godlines, of which the Apostle spake, *if we be not sufficient to thinke any thing, as of our selves, but our sufficiency is of God,* certainly we are not sufficient to beleeve any thing, as of our selves, which without thinking we cannot, but our sufficiency, whereby we begin to beleeve, is of God.

CHAP. X.

From these Scripture-Texts bee proceeds to Scripture-arguments, we shall lay them down in his own words, for in better we cannot.

1. From
Gods pro-
mise to
Abraham.

WE must take heed, Brethren, lest man extoll himselfe against God, when he saith, that he doth that which God hath promised.

Is not the saith of the Gentiles promised to *Abraham*? and he, giving glory to God, beleev-
ved most fully, because he that had promised
was able to performe, he therefore performes
the saith of the Gentiles, who is able to per-
forme what he promised.

In the tenth Chap. speaking of this same
thing, *It is* (saith he out of the Apostle) of
saith, that according to grace the Promise may be
firme to all the seed; not from the power of our
will, but from his owne Predestination, for
he promised not what men, but what himselfe
would doe, because though men doe those
good things which belong to the Worship of
God, he makes them to doe the things he
hath commanded; they make not him to doe
what he hath promised, otherwise that the
promises of God may be fulfilled, it is not in
the power of God, but of man, and what is
promised by the Lord, is by them returned to
Abraham; but so did not *Abraham* beleeve, but
he beleevd, giving glory to God, because he
that hath promised is able to doe; he doth
not say to fore-tell, he doth not say to fore-
know,

know, for the deeds of another he may fore-tell, and fore-know, but he saith he is able to doe, and therefore not the deeds of others, but his owne.

We returne now to the second Chapter, ^{The whole} where it followes; Furthermore, if God ^{of faith} worke our faith, acting in our hearts after a ^{from God.} wonderfull manner that we may beleeve, shall we feare lest he should not be able to doe the whole? and therefore man shall challenge the first part to himselfe, that he may merit to receive the last from him? See if any thing else be done by this meanes, but that the Grace of God, which way soever, may be given according to our merit, and so Grace shall be no Grace, for thus it is returned as due, it is not freely given; for this is owing to him that beleeves, that by the Lord faith it selfe may be encreased, and faith encreased may be the reward of faith begun.

Neither doe they observe when thus they speake, that that reward is imputed to beleevers, not according to Grace, but according to debt. (We see here againe the large signification of the word Merit, for any thing that may be supposed in man of himselfe, as a motive to God for giving his Grace) But why the whole should not be ascribed to man, that he that could begin what he had not, might himselfe likewise encrease what he had begun, I cannot at all see, but only, because they cannot resist most manifest Divine testimonies, by ^{Godlineffe} which faith, whence godlineffe takes its be- ^{from faith.} ginning, is shewed to be the gift of God; As, according as God hath distributed to every one a measure
of

of faith; and, peace to the Brethren, and love, with faith from God the Father, &c. Unwilling therefore to oppose these so cleare Testimonies, and yet willing that of himselfe it should be unto himselfe that man beleeveth, he doth, as it were, compound with God, that part of his faith he may take to himselfe, and part he may leave to him; and which is yet more lofty, the first he takes to himselfe, that which followes he gives to him, and in that which he faith belongs to them both, he makes himselfe first, and God last.

2. From
differen-
cing grace.

Of that minde was not that godly and humble Teacher, most blessed Cyprian I meane, who said, 'In nothing may we glory, for as much as ours is nothing; which that he might shew, he brought in the Apostle saying, But *What hast thou that thou hast not received? but if thou hast received, why dost thou glory as if thou hadst not received?* By which testimony especially was I also convinced, when I had been in the like errour, thinking faith, by which we beleeve in God, not to be the gift of God, but of our selves, to be in our selves, and that by it we obtained the gifts of God, for living soberly, and righteously, and godly in this present world.

This testimony therefore of the Apostle, where he said, for the repressing of mans haughtinesse, *What hast thou that thou hast not received?* suffers not any of the faithfull to say, I have faith which I received not. But neither may this be said, Although I have not perfect faith, yet I have the beginning thereof, whereby I first beleevd in Christ, because here likewise
the

the answer is; But what hast thou that thou hast not received, and if thou hast received, why dost thou boast, as if thou hadst not received? In this most evident intention of the Apostle, whereby (as by the context it appeares) he speakes against the pride of man, that no man may glory in man, and therefore not in himselfe, but in the Lord, to imagine the naturall gifts of God, whether entire and perfect nature, as in its first condition it was gifted, or whatsoever reliques of corrupt nature, I thinke it too absurd; for by these gifts, which are common to all men, is one man differenced from another? Here he first said, *Who hath made thee to differ?* then he addes, *What hast thou that thou hast not received?* because a man puffed up against another might say; My faith hath made me to differ, my righteousness, or whatsoever other thing. This good Teacher meeting with such thoughts, *What hast thou,* saith he; *that thou hast not received?* Of whom? but of him who hath made thee to differ from another, to whom he hath not given, what he hath given unto thee; But if thou hast received, why dost thou glory, as if thou hadst not received? Is he doing any thing else, but that he that glories may glory in the Lord? But nothing is so contrary to this intention, as for any man so to boast of his merits, as though he had done them to himselfe, and not the Grace of God; but that Grace which differenceth the good from the bad, not that which is common to good and bad.

From Election, many heare the word of truth, some beleeve, others gaine-say; these therefore will beleve; these will not, who knowes

3. From Election.

knowes not this? who denies? But for as much as in some the will is prepared of the Lord, in others it is not prepared, verily we must distinguish what comes from his Mercy, and what from his Judgement. What *Israel* sought (saith the Apostle) he obtained not, but the election hath obtained, and the rest were blinded. Behold Mercy and Judgement, Mercy in the election, which hath obtained the righteousness of God; but Judgement upon the rest which were blinded, and yet these, because they would, beleeved; these because they would not, did not beleeve; therefore Mercy and Judgement are done even in the wills themselves; for Election is of Grace, not verily of Merits. Therefore freely hath the Election obtained what it hath obtained, there was not something of theirs that went before, which they first gave, and recompence was made to them, for he saved them for naught, but to the rest who were blinded (as it is not there concealed) retribution was made.

All the wayes of the Lord are Mercy and Truth, but his wayes are unsearchable; unsearchable therefore are, his Mercy, whereby he freely acquits, and his Truth, whereby he justly condemnes, cap. 7.

But haply they say, the Apostle distinguisheth faith from workes, and *Grace*, he saith, is not of workes, he doth not say, it is not of faith, true; but Christ saith, Faith likewise is the worke of God, Joh. 6. So therefore the Apostle distinguisheth Faith from Workes, as in the two Kingdomes of the *Hebrewes*, *Judah* is distinguished from *Israel*, when as yet *Judah* is *Israel*;

Israel; for yee are saved by Grace through faith, and that not of your selves, it (even faith) is the gift of God; and faith is not of works, lest any one should boast, and all that the Father hath given me shall come unto me. What is this shall come to me, but shall beleeve in me? but that it may be done, the Father gives; No man can come to me, except the Father, which hath sent me, draw him: And they shall all be taught of God, and every one that hath heard of the Father, and learned, comes to me. If every one that hath heard of the Father, and learned, comes, truly who comes not, hath not heard of the Father, nor learned: for had he heard, and learned, he would come.

Farre removed from the apprehensions of the flesh is this Schoole in which the Father is heard, and teacheth to come to the Sonne. There is likewise the Sonne himselfe, because he himselfe is the Word of the Father, whereby he so teacheth; neither deales he with the care of the flesh, but of the heart; there is together likewise the Spirit of the Father, and the Sonne, for neither doth he not teach, nor doth he teach apart, because we say, the workers of the Trinity are inseparable, and he is verily the Holy Ghost, of whom the Apostle saith, Having the same Spirit of faith. Farre removed (I say) from the apprehensions of the flesh, is this Schoole, in which God is heard, and teacheth; we see many come to the Sonne, because we see many beleeve in Christ, but where, and how they have learned this of the Father we see not, verily this grace is secret, but that it is grace who doubts?

This Grace therefore, which by Divine

Grace pre-
venting,
subduing,
renewing,
effectuall.

houny is after an hidden manner given unto the hearts of men, is by no hard heart refused, because it is therefore given, that the hardnesse of the heart may first of all be removed; when therefore the Father is inwardly heard, and teacheth to come to the Sonne, he *takes away the stony heart, and gives a heart of flesh*, as he promised by the Prophet Ezek. 36. for so doth he make the sonnes of the Promise, and the Vessels of Mercy, which he hath prepared unto glory; why therefore doth he not teach all that they may come to Christ? but because all whom he teacheth, in mercy he teacheth; but whom he teacheth not, in Judgement he teacheth not, because, *he will have mercy on whom he will have mercy, and whom he will he hardens*; but he hath mercy, bestowing good, he hardens, recompensing according to desert. But why he teacheth not all, the Apostle opens so farre, as he thought fit to be opened, Rom. 9. 22, 23. Hence it is that *the word of the Crosse is foolishnesse unto them, that perish, but to those that are saved, the power of God. All these God teacheth to come to Christ, all these he will have saved, and to come to the knowledge of the truth*; for if he would have taught those to come to Christ also, to whom the word of the Crosse is foolishnesse, without doubt even they had come too, for he neither deceives, nor is deceived, who saith, *Every one that hath heard, and learned of the Father, comes to me*; farre be it therefore that any man should not come who hath heard, and learned of the Father.

When therefore the Gospel is preached, some beleeve, some doe not beleeve; but they
that

that beleeve whilst the Preacher sounds without, they heare, and learne of the Father within; but they that beleeve not, they heare without, not within, neither doe they learne; that is, to the one it is given to beleeve, to the other it is not given, which afterwards is more openly spoken; *No man can come to me, except it be given him of the Father.* Therefore to be drawne by the Father to Christ, and to heare and learne of the Father, is nothing else but to receive the gift of the Father, whereby to beleeve in Christ. For he did not distinguish Hearers of the Gospell from no Hearers, who said, *No man can come to me, except it be given him of the Father*; but Beleevers from unbeleevers: Faith therefore both begun and finished, is the gift of God; and that this gift is given to some, and not given to all he cannot doubt, who will not oppose most manifest holy Scriptures.

Chap. 12. When we come to little ones, and to the Mediator betwixt God and man, the Man Christ Jesus, all assertion of humane merits going before the Grace of God, falls to the ground, because they are not distinguished from the rest by any good preceding merits, that they should belong to the deliverer of men, nor he by any preceding humane merits, (when he is a man also) was made the deliverer of men.

For Infants; Originall sinne being by the Grace of God forgiven, or by the Judgement of God not forgiven, when they dye, they either passe by Regeneration from an evill to a good state, or by Originall corruption, from an evill to an evill state. And *Lib. de bono per-*

5. From the salvation of Infants.

sever. Whereas the Apostle saith, *It is not of him that wills, nor of him that runs, but of God that shewes mercy; who releeves little ones, whom he will, when they neither will, nor run; those whom he chose in Christ before the world was made, as to whom he freely would give Grace; that is, no merits of theirs, whether of faith, or workes preceding; whom he wills not to releeve, he releeves not, of whom in his own predestination he hath otherwise judged; secretly indeed, but justly, for there is no iniquity with God, but his judgements are unsearchable, and his wayes past finding out.* As of those two twins (*Jacob and Esau*) of whom the one is taken, the other is left, their end is different, their merits the same; in whom yet so the one is freed by the great goodnesse of God, that the other is condemned without any iniquity in God; for *is there iniquity in God?* in no wise; but *his wayes are past finding out*; therefore let us without wavering beleeye his mercy in those that are freed, his truth in those that are punished; neither let us search things unsearchable, nor thinke to trace what is untraceable.

Now whereas it was objected by the *Massilians*, or *Semi-Pelagians*, that Infants were dealt with according to future merits foreseene, if they had lived; First, he rejects this as a most absurd conceit; that any should be judged not only according to his merits whilst he was in the Body, but according to those merits which he should have had, if he had been longer in the Body, (by merits here as frequently, he meanes only deeds, good or evil)

vil) whence it should come into their thoughts (saith he) whose wills are not contemptible, wondring, and astonisht, I cannot finde. 'A new kinde of absurdity, saith *Prosper*, relating it, 'to imagine things to come which are not to come, and that what things are not to be, 'should be fore-known, and that what things are fore-knowne should not be done. After his rejection of this Opinion, he refutes it, both in his Book *De prædest. & de bono Persever.* and other-where I shall gleane a little, *Lib. de prædest. Sanct. Cap. 12.* We shall all appeare before the Judgement Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. What he hath done (saith he) not what he might afterwards doe, but whence this should come into the minde of such men, that things to come, which are not things to come should be punished, that to merits of Infants should be honoured, I cannot tell. To this time of the Body belongs Originall sinne.

2 Why then may we not say, that the Gospel is preached in vaine, with so much labour and sufferings of the Saints; if men may be judged, even those that have not heard the Gospel, according to that contumacy, or obedience which God fore-knew they would have had, if they had heard? and so *Tyre* and *Sidon* should not have bin condemned, because, if those wonderfull things and signes had been done amongst them, (which were done in those Cities to which the Lord speaks of this matter) they had repented in sackcloth and ashes, *Lib. De Bono persever. c. 9.*

3 Then neither may we rejoyce in those
F 4 whom

The lightlesse-Star, or,

whom we know to have departed in a right faith, and a good life, lest they should be judged according to some wickednesses, which they were to commit, if a longer life had been granted to them; neither are they to be grieved for, and detested, who have finished this life in infidelity and wretched manners, because haply, if they had lived, they would have repented, and have lived in godlinesse, and according to those things they were to be judged, Epist. 107.

These two Arguments are in force against our Adversaries, because they hold, that a righteous man, a true beleever may fall utterly, and finally from Grace, and that it is in the power of the unrighteous to repent.

6. From
the person
of the Me-
diator.

Our Saviour himselfe is likewise a most cleare light of Predestination and Grace, *be the Mediator of God and man, the man Christ Jesus,* which that he might be, by what fore-going merits, whether of Faith, or Workes, did his humane Nature obtaine? Give answer I pray, that man, that he should by the word Coeternall with the Father, be taken into the unity of Person, and become the only begotten Son of God, whence might he merit this? What did he before, what beleeved he, what asked he, that he should come to this unspeakeable excellency? Let man reply against God here, if he dare, and say, and why not I? and if he shall be answered, *O man, who art thou that repliest against God?* and yet shall not refraine, but shall increase his impudence, and say, What doe I heare? *Who art thou, O man?* when I am, what I heare, that is, a man, which he is likewise, of whom I am speaking, and why am not I the same

same that he? But he is such an one, and so great by Grace; Why is Grace different where Nature is common? certainly there is no *acceptation of persons with God*; what, I say not Christian, but mad-man would speake thus?

In our Head then may the fountain of Grace appeare, whence according to the measure of every one, it diffuseth it selfe through all his Members; by that Grace, from the beginning of his faith, is any man made a Christian, by which Grace from his beginning was that man made Christ, and of the same Spirit was this man borne againe, of which he was borne. As therefore he the only one is predestinated to be our Head, so we many are predestinated to be his Members. Let Humane merits here be silent, which have perished by *Adam*, and let that Grace of God reigne, which reignes by *Jesus Christ* our Lord, the only Sonne of God our Lord; whosoever he is, that in our Head can finde the fore-going Merits of that singular Generation, let him inquire in us his Members, the fore-going merits of multiplied regeneration; for that Generation was not recompenced to Christ, but given, that free from all Obligation of sinne, he should be borne of the Spirit, and the Virgin; so that we should be borne againe of *Water*, and the Spirit, it is not recompenced to us for any merit, but freely given, for he hath made us to beleeve on Christ, who hath made Christ for us, on whom we beleeve; he makes in men the beginning of faith, and the finishing in *Jesus*, who hath made the Author of faith, and the finisher *Jesus*, *Lib. de Predest. Sanct.*

7. The
corruption
of Nature
expressed in
hardnesse
of heart.

Lib. de Grat. & Lib. Arbit. c. 14. Thus he states the Question. But when these, not Defenders, but blowers up, and tumblers headlong of free will, have been convinced, that neither the knowledge of the Law of God, nor Nature, nor only the remission of sins, is that Grace which is given by *Iesus* Christ our Lord, but it makes that the Law be fulfilled, (*scil. Evangelically*) that Nature be healed, that sin reign not, when in these things they are convinced, they betake themselves to this, that we by way soever they may endeavor, to shew that the Grace of God is given according to our merits, for they say, that though it be not given according to the merits of our good works, because by it we performe good works, yet is it given us according to the merits of a good will; because, say they, the good will of man praying goes before, before which was the will of man beleieving, that according to these merits might follow the Grace of God, hearing and answering prayer. In answer whereto.

If Faith be onely of Free Will, and not given of God, why doe we pray for those that will not beleieve, that they may beleieve? which we should doe altogether in vaine, did we not most rightly beleieve, that the Almighty God could convert to beleieving, even wills perverse and contrary to faith. The Lord knocks indeed at the doore of free Will, when it is said, *To day if yee will heare his voice, barden not your hearts, but unlesse he could take away the hardnesse of the heart, he would not say by the Prophet, I will take from them the heart of stone, and give unto them a heart of flesh; which that it was* pro-

propheſied of the New Teſtament, the Apoſtle ſhewes clearly, where he ſayes, *Yee are our Epiſtle, written not with Inke, but with the ſpirit of the living God; not in Tables of ſtone but in the fleſhly tables of the heart,* 2 Cor. 3. Can we ſay then without manifeſt abſurdity, that the good Merit of a good Wil in man hath gone before, that the heart of ſtone might be pulled from him; when this very thing, the heart of ſtone, ſignifies nothing elſe, but a moſt obſtinate Will, and is altogether inflexible towards God? For where a good will goes before, now verily the heart is not ſtony.

Lib. de grat. Chriſtic. 7. Where we have firſt ⁸ From Pelagius his doctrine of Grace: 'God (ſaith he) the in-
'aſſiſts us by his doctrine and revelation, whiſt crease of
'he opens the eyes of our hearts, whiſt that we ſin by the
'might not be taken up with things preſent, Law in
'he ſhewes unto us things to come, whiſt he the natu-
'discovers the ſnares of the devil, whiſt he en- ral man.
'lightens us with his various and unſpeakable
'gift of heavenly grace. And then concluding
this profeſſion of his with a kind of abſolution;
'He that ſaith this (ſaith he) doth he ſeem to
'thee to deny grace? Now followes *Auſtins*
Answer, where he ſhewes, the increaſe of finne
in the natural man by the Law, 'This is (ſaith
'he) to place the grace of God in the Law and
'Doctrine. Hence it appeares hee acknow-
ledgeth, that grace by which God ſhewes, and
reveales what we ought to doe, not whereby
he gives unto us, and aides us that we may do;
Whereas the knowledge of the Law, if the
helpe of grace be wanting, is of force onely
hereunto, that the command may be tranſgreſ-
ſed,

sed; For where there is no law, saith the Apostle, there is no transgression, and I had not knowne lust, had not the Law said, thou shalt not lust, and hence, so different is the Law from Grace; that not only is it of no advantage, but withal, of greatest damage; when Grace helps not, the Law commands, rather then affords helpe; it teacheth that the disease is, it healeth not: Nay, therefore rather because it is not healed, it is increased, that with greater care and diligence the medicine of grace may be sought after.

More fully to this purpose, *lib. de grat. & lib. de arbit. c. 11.* How is it that these vaineſt of men, and most perverse Pelagians say, that the law is the grace of God, whereby we are assisted not to sin? What is it that these wretches say, who without all doubt say contrary to so great an Apostle? He saith, that sin receives strength against man by the Law, and that it kills him by the command, though the commandment be holy, & just, and good, and that by good it workes death to him, from which he should not be freed, if the Spirit did not quicken, whom the Letter kills: Yet these unteachable ones, blind against the law of God, and deaf against the voyce of God, they say the killing letter quickens, and contradict the quickening spirit.

9 From the subjection of the natural man to the devil.

Epistle 107. ad Vitalem, upon that Text, Col. 1.13. *Who hath delivered us from the power of darknesse, &c.* How had we (saith he) free will to decline from evill, and doe good, when it was under the power of darknesse, whence, as the Apostle saith, God delivered us? He it was then that made us free; This power of darknesse,

ness, what is it, but the power of the devill and his angels? who, when they had been Angels of light, not abiding in the truth by their free Will, but falling from it, became darknesse; to this power of darknesse therefore is mankind subjected, by the ruine of the first man, in whom we all fell, who by this power was perswaded to transgression: This power of darknesse, the devil, who is likewise the Prince of the power of the aire, workes in the hearts of the children of unbeleeve (or disobedience :) This ruler of darknesse ruling them at his own will, which neither hath he free to doe good, but hardened to the utmost of evill-willing, in way of punishment for his wickednesse; What is it then that this power workes in the children of distrust (or dis-obedience) but his owne evill workes first of all? and above all, distrust and unbeleef; whereby they are enemies to the faith, by which he knowes they may be cleansed, they may be healed, they may be born againe in eternity, or unto eternity, most perfectly free, which he most vehemently envyes unto them.

And therefore some of them, by whom he desires more fully to deceive, he suffers to have some, as it were, good workes, for which they are praised; but because the Scripture saith most truly, *Whatsoever is not of faith is sin*, and *without faith it is impossible to please God*, not men: This Prince indeavours nothing so much, as that they may not beleeve in God, and that they may not come to the Mediator by beleeving, by whom his works are destroyed. But the Mediator entrench into the house of this strong man, that

sed; For where there is no law, saith the Apostle, there is no transgression, and I had not knowne lust, had not the Law said, thou shalt not lust, and hence, so different is the Law from Grace; that not only is it of no advantage, but withal, of greatest damage; when Grace helps not, the Law commands, rather then affords helpe; it teacheth that the disease is, it healeth not: Nay, therefore rather because it is not healed, it is increased, that with greater care and diligence the medicine of grace may be sought after.

More fully to this purpose, *lib. de grat. & lib. de arbit. c. 11.* How is it that these vaineſt of men, and most perverse Pelagians say, that the law is the grace of God, whereby we are assisted not to sin? What is it that these wretches say, who without all doubt say contrary to so great an Apostle? He saith, that sin receives strength against man by the Law, and that it kills him by the command, though the commandment be holy, & just, and good, and that by good it workes death to him, from which he should not be freed, if the Spirit did not quicken, whom the Letter kills: Yet these unteachable ones, blind against the law of God, and deaf against the voyce of God, they say the killing letter quickens, and contradict the quickening spirit.

9 From the subjection of the natural man to the devil.

Epistle 107. ad Vitalem, upon that Text, Col. 1. 13. *Who hath delivered us from the power of darkness, &c.* How had we (saith he) free will to decline from evill, and doe good, when it was under the power of darknesse, whence, as the Apostle saith, God delivered us? He it was then that made us free; This power of darknesse,

nesse, what is it, but the power of the devill and his angels? who, when they had been Angels of light, not abiding in the truth by their free Will, but falling from it, became darknesse; to this power of darknesse therefore is mankind subjected, by the ruine of the first man, in whom we all fell, who by this power was perswaded to transgression. This power of darknesse, the devil, who is likewise the Prince of the power of the aire, workes in the hearts of the children of unbeliefe (or disobedience :) This ruler of darknesse ruling them at his own will, which neither hath he free to doe good, but hardened to the utmost of evill-willing, in way of punishment for his wickednesse; What is it then that this power workes in the children of distrust (or dis-obedience) but his owne evill workes first of all? and above all, distrust and unbelief; whereby they are enemies to the faith, by which he knowes they may be cleansed, they may be healed, they may be born againe in eternity, or unto eternity, most perfectly free, which he most vehemently envyes unto them.

And therefore some of them, by whom he desires more fully to deceive, he suffers to have some, as it were, good workes, for which they are praised; but because the Scripture saith most truly, *Whatsoever is not of faith is sin*, and *without faith it is impossible to please God*, not men: This Prince indeavours nothing so much, as that they may not beleeve in God, and that they may not come to the Mediator by beleeving, by whom his works are destroyed. But the Mediator entreteth into the house of this strong man, that

that is, having mankind under his dominion; and first, *he binds him*, that is, he bridles and restraines his power with the stronger chaines of his own power, and so hee rescues all his vessels, which soever he fore-ordained to rescue, freeing their Will from his power, that he not hindring, they may beleeve upon him with free Will: Wherefore this is the work of Grace not of Nature; the work I say of grace which the second *Adam* brought to us, not of nature, which the first *Adam* in himself quite destroyed; the work of Grace taking away sin, and quickning the dead sinner, not the work of the law, shewing sin, but not making alive from sin; this is the work of grace, which whoso receive, are made friends to the wholesome doctrine of the holy Scriptures, though they were enemies, not the work of the same doctrine, which whoso hear and read, without the grace of God are made worse enemies thereof. Whence the Lord *Jesus* distinguishing beleevers from unbelievers, that is, *the vessels of mercy*, from *the vessels of wrath*; *No man*, saith he, *can come to me, except it be given him of my father*, and presently as he said this, *his disciples were offended at his doctrine*, who afterwards followed him no more: let us not say therefore, that *Doctrine* is *Grace*, but let us acknowledge *Grace*, which makes *Doctrine* profitable, which *Grace* if it be wanting, we see that *doctrine* is even hurtfull.

10 From the thanksgiving & prayers of the Saints, and of the church.

Lib. de predest. Sanct. c. 19. The Apostle gives thanks to God for those that believed, not verily because the Gospell was preached to them, but because they beleeved, *I* (saith he) *having heard of your faith in Christ Jesus, and love to all the Saints*

Saints

Saints, cease not to give thanks for you, &c. Ephes. 1. their faith was new and lately begun by the preaching of the Gospell, which faith being heard of, the Apostle gives thanks to God for them: if he should have given thanks to man, for that which he either knew or thought was not performed by him, it would have been rather flattery or mockery, then giving of thanks, *Let us not be deceived, God is not mocked,* faith, even beginning, is his gift, that the Apostles thanksgiving be not deservedly judged false or of false glorying.

The like instance for thanksgiving, he brings from *1 Thes. 2.* Then for Prayer, *c. 20.* That the beginning of faith is the gift of God, the Apostle admonisheth us saying, withall praying for us, *That God would open unto us the doore of his word, to speake the mystery of Christ, for which I am also in bonds, that I may make it manifest, as I ought to speake, Col. 4.* How is the doore of the word opened, saith he, but when the sence or understanding of the hearer is opened, that he may beleieve? and faith being begun, he may admit those things which are preached, and disputed for building up of wholesome doctrine, least the heart being shut up by unbeliefe, he may disallow and reject the things that are spoken: whence to the *Corinthians, I will stay at Ephesus* (saith he) *till Pentecost, for there a great doore and effectuali is opened unto me, and there are many adversaries, 1 Cor. 16.* What may we here understand, but that the Gospell being there first of all preached by him, many beleived? and there were many adversaries of the same faith, according to that of the Lord, No

man comes unto me, except it be given him of the father, and to you it is given to know the mysteries of the Kingdome of heaven, to them it is not given: The doore then is open in them, to whom it is given; but there are many adversaries of them, to whom it is not given.

More fully yet, Epist. 107. to *Vitalis*, wilt thou forbid the Church to pray for unbelievers, that they may be beleevers, for those that will not beleeeve, that they may will to beleeeve? for those that dissent from his Law, and doctrine, that they may consent thereto? that God may give unto them what he promised by his Prophet, *an heart to know him, and bearing eares?* which they had certainly received, of whom our Saviour saith, *he that hath eares to heare let him heare?* What, wilt thou not, when thou hearest the Minister exhorting the people to pray to God, or himselfe with a loud voice praying, that God would compell the unbelieving Nations to his faith, say *Amen?* What wilt thou blame the Apostle *Paul* for having such desires for the unbelieving Jewes, *Brethren* saith hee, *my hearts desire and Prayer to God for Israel, is, that they might be saved?* The same Apostle to the *Thessalonians* 2 Epist. 3. *Finally brethren pray for us, that the word of God may run and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men, for all men have not faith;* How should the word of God run and be glorified, but by the conversion of them to the faith, to whom it is preached? since he saith to beleevers, as with you, surely he knowes, that this is done by him, whom he will have prayed unto, that he may do

doe it; as likewise that hee may be delivered from unreasonable and wicked men, who should not beleve, notwithstanding their prayers; wherefore he addeth, *for all men have not faith.* Because they were to beleve who were ordained to eternall life, but God makes such as doe not yet beleve to beleve, by the prayers of belevers, that he may shew it is he that doeth it. In the same Epistle, more towards the beginning, In vaine and for fashion sake, rather then truly, doe we poure out prayers to God for such (speaking of Infidels) if it belong not to his Grace, to convert to his Faith the Wills of men contrary to the Faith; In vaine and for fashion sake, rather then truly doe we give thanks to God, with great representation of joy, when any of them beleve, if he doe not worke this in them. Wee pray not at all, but make a feigned shew of prayer if we beleve, that not he, but we our selves doe the things we pray for; we give not thanks at all, but make a feigned shew of thanks, if we doe not think, that he doth that, for which we give thanks; And whilst with men we defend free-will, with God we loose the benefit of prayer; and wee doe not render true praise, whilst we do not acknowledge true grace.

If we will truly defend Free-will, let us not oppose that whereby it is made free; for he that opposeth Grace, by which our Will is freed to decline from evill, and to doe good, he will have his Will to be still captive. A little after upon that Text, *who hath delivered from the power of darknesse:* So is come so passe that neither are they made belevers but by free

Will, and yet by his Grace are they made believers, who from the power of darknesse freed their Will. So the grace of God is not denied, but is shewed to be true, without any humane merits fore-going, and free Will is so defended, as that it may be well settled with humility, not by haughtinesse cast head-long, and he that glories not in man, whether any other or himselfe, but in the Lord he may glory.

C H A P. XI.

To this last state of Pelagianisme in the hands of the Masilians we may subjoyne the Doctrine of a certain Abbot in his thirteenth Collation published by Cassian, against whom Prosper hath vindicated the truth according to the Doctrine of Austin, in his booke contra Collatorem; we shall glean a little here, yet so much as shall state the error, and refute it.

Collator.

THe beginning not onely of acts, but even of good thoughts is from God, who both inspires in us the beginnings of an holy Will, and withall gives us the strength and opportunity of finishing those things which we rightly desire. A little after, not a little crossing this assertion of his own, It is not easie for humane reason to discern, how the Lord gives to whom hee willeth, is found of those that seeke, and coming unto those that knocke; and againe, is found of those that seeke not, appeares openly amongst those, who asked not for him.

Prosper,

Here as by an inscrutable diversity is a definition brought in, by which it is taught, that many come to grace without grace, and that some have this affection of asking, seeking, and knocking by the watchfulness of free Will, which yet in others, is with so great frowardness affirmed to be blinded, as that it cannot be called back by any exhortations, except it be brought over unwilling, by the force of him that drawes it; as though this was not done by the whole worke of manifoldly-various grace in the minds of all, that of unwilling, they are made willing. This Disputer hath quickly forgotten his former definition, &c.

Thou hast no fuller agreement, neither with the Hereticks, nor with the Catholicks (that is the Orthodox) they defend the beginnings of free Will, in all the righteous workes of men; We beleve the beginnings of good thoughts to come forth alwaies from God: but how is it that thou doest not observe thy selfe to fall into that damned opinion? That, whether thou wilt or not, thou shalt be convinced to say, that the grace of God is given according to our merits, when some thing of a good worke from men themselves shall goe before (as thou affirmest) for which it shall obtaine grace.

Collator.

Neither yet doth any man enjoy health when he would, nor is he freed from the disease of his sickness at the desire of his will.

Prosper.

Thou teachest therefore that a man cannot
indeed

indeed of himselfe lay hold on health but that he hath of himselfe the desire of health, and of his own accord only, comes to the Physitian and that this very thing, that he doth come is not of the Physitian; As though the soul it selfe did not languish; and she being sound provided a remedy for her body: But the whole man by her, and with her is fallen into the depth of his misery, where till she receive the knowledge of her calamity by the Physitian, she delights to lye alwayes loving her errors, and imbracing falsehood for truth whose first step to health is, that she begin to displease her selfe, and to hate her old weakness, the next, that she desire to be healed, and know by whom she is to be healed; which things doe so go before her health, that by him are they planted in her, who is about to heal her.

Collator.

These two, the Grace of God, and Free Will, seem indeed contrary the one to the other, but they both agree together; and that we ought to have an eye to both alike, we gather by the law of piety, least withdrawing one of these from man; we may seem to have transgressed the rule of the Churches faith.

Prosper.

1 Cor. 12. The Churches Rule is, the Apostle publishing it, No man can say that Jesus is the Lord but by the holy ghost.

2 Cor. 4. The Churches Rule is, But what hast thou that thou hast not received? but if thou hast received it, why doest thou boast, as if thou hadst not received it?

The Churches Rule is, By the grace of God,

that I am, and his grace was not in vaine in me, 1 Cor. 15.
I laboured more then they all, yet not I, but the
mercy of God, which was with me. And I have ob- iCor. 7.35
tained mercy of the Lord to be faithfull.

The Churches Rule is, That we have this trea- 2Cor. 4.7.
sure in earthen vessels, that the excellency of the power
may be of God and not of us.

The Churches Rule is, By grace yee are saved Ephes. 2.
through faith, and that not of your selves, it is the
gift of God, not of worker, least any man should
boast.

The Churches Rule is, In nothing be yee terri- Phil. 1.
fied by your adversaries, which is to them a cause of
perdition, but to you of salvation, and that from God;
because to you it is given through Christ not onely to
believe in him, but also to suffer for him.

The Churches Rule is, Work out your owne sal- Phil. 2.
vation with feare and trembling, for it is God that
worketh in you to will and so doe according to his good
pleasure.

The Churches Rule is, Not that we are of our 2 Cor. 3.
selves sufficient, to thinke any thing, as of our selves,
but our sufficiency is of God.

This Rule God establissheth, saying, No man John 6.
can come to me except it be given him of the father:
And All that the father hath given me shall come unto
me; And without me, yee can do nothing. And Yee John 15.
have not chosen me, but I have chosen you, and no man
hath known the father but the sonne, and he to whom
the sonne will reveale him. And As the father quick-
neth the dead, so the sonne quickens whom hee will.
And blessed art thou Simon Barjonah, for flesh and
blood hath not revealed this to thee, but my father which
is in heaven. By this rule the Will is taken from
no man, because the efficacy of grace workes

John 5.
Mat. 16.

not this in the wils of men, that they be not; but that of evill, they be good; and that of unbelieving, they be beleaving; and they who were of themselves darknesse, are made light in the Lord; that which was dead, is quickened; that which was downe, is raised; that which was lost, is found: This we beleewe, the grace of our Saviour doth in all men whomsoever who are delivered from the power of darknesse, and translated into the Kingdome of the Son of Gods love without the exception of any person.

Collator.

When God sees us will to turne towards good, he meets us, he directs us, he strengthens us.

Prosper.

Who sees not this Doctrine assignes merit to free Will, by which grace is prevented, upon which grace waites, as an hand-maid, rendring desert, not bestowing a gift, which doctrine was in a Synod of Bishops in Palestine by Pelagius himselfe condemned with a curse; for in him who begins to will good, and desires to depart from iniquity, and errours, we profess the grace of God workes this very thing.

Collator.

We are not to beleewe that God created man such one, as that he never could will, nor doe good, for then he would be not have permitted him a free will, if he had granted to him only to will, and to be able to doe evil, but neither to will, nor to be able to doe good.

Prosper.

That the first Man was created upright without all sinne, in whom the nature of all men was created together, there is no doubt

and that hee received such a free will, that if he would not forsake the Lord assisting him, he might persevere in that good, which naturally he had received, because he would: and by the merits (heare the large sence againe of this word merit, for a good worke) of voluntary perseverance arrive at that blessednesse, that neither would he, neither could he fall into a worse condition, but by free will it selfe, by which, as long as he would, he continued good, he departed from the Law propounded to him, neither did he feare the punishment of death denounced against him, forsaking God, and following the Devil, rebellious against the Lord his Preserver, obsequious to the enemy his destroyer.

Hitherto we have had an excellent and clear passage, about mans uprightnesse by Creation, now followes the like for his corruption by the fall; *Adam* therefore was, and we all were in him; *Adam* perished, and al perished in him, *The Son of man came to seek and save, that which was lost,* *Luke 19.* for in that ruine of the Universall Transgression, neither the substance of mans nature, nor the will is taken away, but the light and ornament of vertues, of which by the deceit of the envious one, it is stript naked, but those things being lost by which he might have come to an eternall, and inamissible incorruption of soul and body, what remained to him, but only what belongs unto temporal life, which is wholly of Damnation and Punishment? wherefore it behooves that they, that are borne of *Adam*, be borne againe of *Christ*, lest any man be found in that Generation which

The lightlesse-Star, or,

which is lost; the first Man lost faith, lost continence, lost love, is despoyled of wisdom, and understanding, is voyd of counsell and strength, and by wickedly following after higher things, is cast downe from the knowledge of truth, and the piety of obedience, not so much as feare to himselfe remaining, that he might abstaine from things forbidden, at least through the feare of punishment.

Collator.

That he might shew the possibility of good to be in Men, reprovng the Pharisees, he saith, Why doe yee not of your selves judge what is good? which verily he would not have said, had he not knowne, that they were able by Naturall judgement to discern what was right. This is one of Mr. Goodwins grand objections, as we have seen before, let us now see the answer.

Prosper.

Now he ascribes not only the willing of good, but the possibility too, to free will, as though therefore understanding was required of them, therefore Righteousnesse was demanded, because they can bring forth these things, from the endowments of Nature, not from the gifts of God; but these things are commanded man, that by the very command of God, whereby what he hath received is charged upon him, he may acknowledge that he hath lost it by his owne fault, and therefore that the requiry of it is not unequal, though he be unable to pay what he owes; but let him flye from the Letter-killing, to the Spirit-quickenng, and that ability which before he found not in Nature, let him seeke

An Answer to Mr. John Goodwin.

29

look from Grace, which if he doe, it is the great mercy of the Lord, if he doe it not, it is a just punishment of sinne.

Collator.

It cannot be doubted, but there are in every soule naturally some seeds of vertues, planted there by the benefit of the Creator.

Prosper.

Then did *Adam* only transgresse, and in his sinne no man (beside) sinned, then are we conceived in no iniquities, neither did our Mothers bring us forth in any sins; we were not by nature the Children of wrath, neither were we under the power of darknesse, but vertues naturally remaining in us, we were rather the Children of peace and light. God is principally vertue, to whom it is no other thing to have vertue, then to be vertue; of him when we are partakers, Christ dwels in us, who is the vertue of God, and the wisdom of God, Faith, Hope, Love, Continence, Understanding, Counsell, Courage, and all other vertues dwell in us; but when we goe backe from this good, all things arise contrary to us, from us; for Beauty departing, what succeeds but deformity? Wisdom going away, what stayes behind but folly? where Righteousnesse reignes not, what beares rule but iniquity? The seeds therefore of vertue, which by the benefit of the Creator were planted in us, were by the transgression of our first Father over-turn'd, neither can they be had, but by his restoring who gave them; for the nature of man is reformable by the former thereof, and capable of those good endowments which

which it had, that by the *Mediator betwixt God and men, the Man Christ Jesus*, in that very thing which remaines to it, it may recover what it hath lost; but there remaines to it a rationall Minde, which is not vertue, but the dwelling-place of vertue; for by the participation of Wisdome, Justice, and Mercy, we are not Wisdome, nor Justice, nor Mercy, but wise, and just, and mercifull, which good things, though our rationall (Soule) be posselt of Vices, and we transgressing, the uncleane Spirit hath seiz'd the Temple of God, yet may they againe flow together into our rationall (Soul) by him who casts forth the Prince of this World, and binding the strong Man, takes away by force his vessels, and the Spirit of this world being chased away, gives unto us that Spirit which is of God, that we may know the things that are freely given us of God; but he that hath not the Spirit of Christ, he is none of his. Thus farre against any seeds of good in man by nature since the fall; then he shewes the ground of mistake in his Adversary, as followes; But I conceive he is deceived with the semblance of truth, and mistakes, through a shew of false vertues, whilst he thinks that those good endowments, which cannot be had, but by the gift of God, are found even in the mindes of the wicked; therefore, to wit, because many of them are followers of righteousness, temperance, continence, and kindness, all which they have not in vaine, nor unprofitably, and much honour and glory doe they in this life obtaine by them; but because in those pursuances they serve not God, but the Devill, though they have a temporall reward

reward of vaine glory, yet doe they not belong to the truth of those blessed vertues. And it is most manifest that in the mindes of the wicked no vertue dwels, but all their workes are uncleane, and polluted, they having not Spirituall, but Naturall, not Heavenly, but Earthly, not Christian, but Devillish wisdomes; not from the Father of Lights, but from the Prince of Darknesse, whilst by those very things, which they could not have, but by the gift of God, they are brought into subjection to him who first departed from God; he therefore that saith, that the seeds of vertue are naturally in every soule without the worke of Grace, what doth he endeavour to shew, but from those seeds some twiggs of merit sprouting, going before the Grace of God?

These few gleanings I have made out of *Prospers* Dispute against the *Collator*, as pertinent to the Argument I have in hand, concerning the utter impotency of the Naturall man, to any thing that hath order to, and connexion with eternall life; as likewise concerning the preveniency, efficacy, and peculiarity of Grace; I shall shut up this Discourse with certaine determinations of the second *Arausican* Councell, which Councell was held about the middle of the fifth Century.

Canon 3.

If any man saith, That the Grace of God may be conferr'd by Humane invocation, but not that Grace it selfe makes that it be invoked by us; he contradicts the Prophet *Isaiab*, or the Apostle saying the same, *I was found of those that sought me not; I appear'd openly to those, who asked not for me.*

Can.

Can. 4.

If any man contends, That God expects our will that we may be cleans'd from sinne, but doth not confesse, that by the infusion and operation of the Holy Ghost it is brought to passe in us, that even we will be cleans'd, he resists the Holy Ghost, affirming by *Salomon*, that *the Will is prepared by the Lord*; and he resists the *Apostle* wholsomely preaching that, *It is God that workes in us to will, and to doe, according to his good pleasure.*

Can. 5.

If any man saith, that as the increase, so the beginning of faith, and the very affection of beleeving, by which we beleeve upon him, who justifies the ungodly, and come to the Regeneration of Baptisme, is not in us, by the gift of Grace; that is, by the inspiration of the Holy Ghost, correcting our will, from infidelity to faith, from ungodlinesse to godlinesse; but naturally he is an Adversary to the Apostles determinations, blessed *Paul* saying, *We are confident that he that hath begun this good worke in you, will finish it, untill the day of our Lord Jesus Christ, and that, to you it is given for Christ, not only to beleeve, but to suffer for him; And, yee are saved through faith, and that not of your selves, it is the gift of God. For they that say, that faith whereby we beleeve on God is naturall, doe after a sort define all that are strangers to the Church of Christ, to be Beleevers.*

Can. 6.

If any man saith, That Mercy from God is bestowed upon us, beleeving, willing, desiring, endea-

endeavouring, labouring, watching, caring, asking, seeking, knocking, without the Grace of God, but doth not confesse that it is wrought in us, by the infusion and inspiration of the Holy Ghost, that we may beleeve, will, or be able to doe all these things as we ought to doe, and doth subjoyne the ayde of Grace, either to humility, or mans obedience, and doth not agree that it is the gift of Grace it selfe, that we are obedient and humble; he resists the Apostle saying, *What hast thou that thou hast not received? and by the grace of God I am that I am.*

Can. 7.

If any man avouch, That by the strength of Nature we can thinke any good that belongs to the Salvation of eternall life, as we ought, or that we can chuse, or consent to the saving, that is, Evangelicall preaching without the Illumination, and inspiration of the Holy Ghost, who gives unto all sweetnesse in consenting to, and beleeving the truth; he is deceived by an Hereticall spirit, not understanding that voyce of God in the Gospel, saying, *Without me yee can doe nothing*; and that of the Apostle, *Not that we are sufficient of our selves, to thinke any thing, as of our selves, but our sufficiency is of God.*

Can. 8.

If any man contend, That some may come to the grace of Baptisme by Mercy, others by Free-will, which, as it is evident, is depraved in all that are borne of the transgression of the first Man; he is proved an *Alien from the right faith*; for he doth not affirme that the free will

The lightlesse-Star, or,

will of all men is weakned by the sinne of the first Man; or certainly he thinkes it so hurt, as that yet some may be able to search out the Mystery of eternall life by themselves, without the revelation of God; which, how contrary it is, the Lord himselfe proves, who testifies, not that some men, but that *no man can come unto him, but whom the Father drawes*. As he saith likewise to Peter, *Blessed art thou Simon, the son of Jonah, for flesh and bloud hath not revealed this unto thee, but my Father which is in heaven*. And the Apostle, *No man can say, that Iesus Christ is the Lord, but by the Holy Ghost*.

Can. 9.

It is of the gift of God, both when we thinke rightly, and keep our feet from falshood and unrighteousnesse, for as often as we doe good, *God workes in us, and with us to work*.

Can. 10.

The Divine ayde is alwayes to be implored, even by the regenerate, and the Saints, that they may come to a good end, or that they may abide in a good worke.

Can. 19.

The nature of man, though it should remaine in that integrity wherein it was Created, yet could it in no wise keep it selfe without the ayde of the Creator, whence since without the Grace of God it could not keep safe that health which it received, how without the Grace of God shall it restore what it hath lost?

Can. 20.

Many good things are done in man, which man doth not, but no good things doth man, which

which God doth not make man to doe.

Can. 22.

No man hath of his own, but a lye and sin, but if any man have truth and righteousness, of that fountaine it is, which we ought to thirst after in this wilderness, that being, as it were, bedewed with some drops from it, we may not faint by the way.

To the same purpose with these, is the five and twentieth Canon, which because it is something long, and we have in these sufficient, I forbear to transcribe.

CHAP. XII.

And now, Reader, thou mayest tax me for my prolixity in this Argument, let me plead my excuse in a word or two. 1. We shal be shorter in many other things hereafter, which, we may the better be, because we have been so long here. 2. Thou hast by this discourse something to recompence the length of it; as 1. The severall states of the *Pelagian* heresie declared: 2. The doctrine of naturall corruption, how utterly impotent unto all saving good man is thereby, *dead in sin*, under the power of the devill, altogether in the dark about, averse from, adverse to the things that according to the mystery of godlinesse accompany salvation. 3. The doctrine of saving grace, if thou beest any thing attentive thou mayest observe that,

1. For the nature of it, It is by the supernaturall operation of the spirit, plainly of divine originall, and extraction, in opposition to what is naturall to fallen man.

2 For

The lightlesse-Star, or,

2 For the Subjects of it, that the Understanding is the subject of internall illumination by the holy ghost; that the Will is the subject of renewing, of regenerating, of quickening, of loosning, of subdning, of healing, of rescuing, of effectuall, of determining, of transforming, of cleansing, of infranchising Grace.

3 For the Distinctions of Grace.

First, Prevenient, and Subsequent; that prevenient grace, findes many unwilling, and resisting; makes him of unwilling, willing; of resisting, obeying: that subsequent Grace carries on, what by prevenient Grace was begun in man; that subsequent grace, though in reference to that first grace, whereby conversion was wrought, it be subsequent, yet in reference to all after gracious operations by man, it is prevenient all along.

Secondly, Operating, and Co-operating; operating the same with prevenient, and co-operating the same with subsequent; so that co-operation is on Gods part all along, in reference to all gracious operations by man, pre-operation, and on mans part it is sub-operation; Man all along depending upon the grace of God, upon the inspiration of the holy Ghost; so as the whole of every gracious operation, and worke in, and by man, is of God; and by man moving under the power and efficacy of the divine motion, upon his understanding and will, as the lower wheele, under and by the motion of the higher, the whole motion by both performed.

Thirdly, Sufficient and effectuall, not only sufficient

sufficient or habituall grace is from God; but Effectuall or acting grace, upon the Will of man; the Lord giving not onely a power to will, but to will it selfe, and to doe; certainly and infallibly determining the will of man, without all impeachment of its freedome, nay, raising it thereby to its greatest freedome; being delivered from the bondage of sin and Satan, by the son made free: nay, where ever there is sufficient grace, to wit, a power for saving operation, there is likewise effectuall grace, thence the operation it selfe certainly and infallibly.

Fourthly, Common and peculiar grace. Saving grace, or grace of saving kind is common to all the regenerate, and peculiar to them only, this is evident from the last.

Adde hereto, those celebrated doctrines against the *Pelagians*, belonging to the doctrine of prevenient, and subsequent, operating and co-operating, sufficient and effectuall grace. 1. That the grace of God is not given according to mans merits; That is, takes no rise from any thing in man, but is altogether free, preventing all good, and is the author of all good in man. 2. That grace is given to every act, a new inspiration of the holy Ghost upon the will of man, for producing every holy operation in Man.

Adde further, for persevering grace, that it depends upon election, is a fruit of it, and that the election of God and Grace thereon depending, is meerly arbitrary, no other account to be given thereof then meerly his will. And herein thou mayst behold those remarkable

markeable doctrines of the Schools, in the hands of the best Schoolmen.

1 Concerning originall sinne, that man by the fall, was in the first man, wholly dispoiled of supernaturals, stript of the garments of grace (which they have from *Ambrose*) and sorely wounded in his naturals, and then distinguishing the soule into a double region; the higher, that of the Understanding and Will, the lower that of the Sence and Appetite, and distributing the sensuall Appetite, into two Faculties, the concupiscible, we may call it, the desiring faculty; and the Irascible, we may call it the attempting faculty. They have found foure sore wounds in the soule of man by originall sin: In the Understanding, ignorance; in the Will, wickednesse; in the Desiring Faculty (whose proper vertue it is to be rightly affected towards things pleasing to sense) Concupiscence, viz. Inordinate desires after such things; in the Attempting Faculty, (whose proper vertue it is to contend against evil, and for good, with wrastring against difficulties) weaknesse.

2 Concerning the Grace of God. 1. That grace is the fruit of election. 2. That the acceptance of grace is the fruit of election. 3. That grace is the leader of the Will. 4. That not onely exciting, but aiding grace, that is renewing, and acting grace must be acknowledged. 5. That the beginning of every good work. 6. That the progresse of every good work. 7. That the consummation of every good worke. 8. That the whole of every good work is from God. 9. That faith, and every Theologicall or
Chri-

Christian vertue is by divine infusion and inspiration. 10. That man cannot without the ayde of grace, resist temptation one moment, with many others of the like kind, wholly agreeing with the doctrines of the Fathers formerly alledged.

Hence likewise, we may observe the doctrine of the merit of congruity, and that so highly extold by the *Jesuites*, and *Arminians*, that he that doth what lyes in him by the strength of nature, towards eternal life (*Mr. Goodwins* owne doctrine in that paragraph we have been upon all this while) shall thereby obtaine grace at the hands of God ; are one and the same, and both of them one with that of *Pelagius*, and for which he hath past for an Heretick this one thousand two hundred yeares ; that grace is given according to merits, and thus by the best of the School-men is this Doctrine censured.

Reader, these things and much more, if thou beest any thing attentive, thou mayest in this Discourse observe excellently cleared, and strongly proved by *Austin*, *Prosper*, and the Fathers in the fore-mentioned councells. I have now done with this Paragraph ; as for that saying of *Chrysostome*, with which hee concludes here, it is true, but impertinent. It is the property of a soule unreasonable and unworthy not to beleieve, but such are the soules of all natural men.

CHAP. XIII.

Goodwin.

SEcondly, *Whereas* it was objected, that men in their naturall estates, are by the Scriptures termed darknesse, and in this respect presented as unable to comprehend the light of the Gospell: I answer, there is in the controversies about the extent and efficacy of the grace of God vouchsafed unto men, as great abuse of the word Naturall (and so of the word Supernaturall, a terme not found in the Scriptures, either formally or virtually) as there is of the word Orthodox, in this and many others. The Scripture knoweth not the word Naturall, in any such sense or signification, wherein it should expresse or distinguish the unregenerate estate of a man, from the regenerate: Our Translators indeed render *ψυχὴ ἀνθρώπου* (in the Scripture adjoyning, of which a teach presently) the naturall man, but *quo jure* nondum liquet. And however the whole carriage of the context round about, maketh it as clear as the light (as I have elsewhere argued and proved at large) that it is not the unregenerate man, but the weake Christian, that is there spoken of, and termed *ψυχὴ*, as a little after (in the same contexture of discourse) he is termed *σάρκα*, carnall, and *νήπιος* *ἐν Χριστῷ*, a babe or youngling in Christ. If therefore, by the naturall estate of men, the objection meaneth the unregenerate state of men, according to the whole compasse and extent of it, and under all the differences which it admitteth, I absolutely deny that the Scripture any where termeth naturall men, darknesse.

Resbury.

(I] The word Naturall (and so Supernaturall) is

is as much abused, as the word *Orthodox*, that is, they are both rightly used in the sense which he opposeth.

2 How vainly he quarrells at the translation of the word *φύσις*, *Natural*, and falsely interprets it of the *weak Christian*, we shall see in its proper place:

3 Whereas he denyes the word *naturall* to be found in Scripture in any such sense as should distinguish the unregenerate state of man from the regenerate, and the word *supernatural* in the argument of the efficacy of grace to be found either formally or virtually: I must charge this bold assertion of his, 1. With selfe-contradiction. 2. With notorious falsehood. 3. With ranke *Pelagianisme*.

First, With selfe-contradiction: pag. 9. of his Preface hee chargeth them with great errors, who will have reason laid aside in enquiries after matters of a spirituall and supernaturall concernment, which he there makes the same with matters of Religion; what is then spirituall, and what is of religious nature, by your own confession there, is supernaturall. But all Christian graces (Faith, Hope, Love, &c.) are spirituall and of religious nature; therefore, grace and the efficacy of it, are supernatural. Virtually then at the least, this word supernatural is found in Scripture, in this argument of the efficacy of grace, for those graces are by the efficacy of a gracious influx, and in them is there an efficacious virtue of spiritual nature, otherwise, how are they spirituall?

2 With notorious falsehood, so obvious, that

was not the sword upon his right eye utterly darkening it, I cannot imagine how such a doctrine should have escaped his pen. Let us bring it to the touch-stone of the Scriptures, singling out of many texts a few, *John 3. 5, 6, 7, 8* Is not there a first, and second birth; the first natural, the second supernatural? and is not this the effect of grace? is it not by divine impression upon the soule by the spirit of God, that any one is borne of the spirit? *John 5. 25.* *The hour is coming, and now is, that the dead shall hear the voyce of the Sonne of God, and they that heare shall live.* Is not the conversion of a sinner here set forth to be a spiritual resurrection? and is not a spiritual resurrection both as spirituall (by your owne grant) and as a resurrection supernatural? *Eph. 2. 5, 6.* Is it not a supernatural work, *To quicken such as were dead in trespasses and sinnes, to raise them up together with Christ, and make them sit together in heavenly places in Christ Jesus?* This union with Christ, and these spirituall advancements of the soule in Christ, are they not supernatural, and by the efficacy of grace? *Ephes. 4. 22, 23, 24.* Is not that change, *Inputting off the old man, in being renewed, and putting on the new man, which is created, &c.* by the operation, and efficacy of Grace, and is it not supernaturall? *1 Cor. 2. 9.* to the 15.

Is not that revelation of the spirit discovering what eye hath not seen, &c. Searching the deepe things of God, things as farre above the spirit of the naturall man, as the things of man, are above the spirit of a beast? Things which the spirit of the World, that is, that spirit which

which is common to men, cannot discover, things, that can no otherwise be discovered but by Spirituall light, things, which the Naturall man therefore cannot receive, because they are Spirituall discerned; Is not the revelation of these things supernaturall? A revelation which flesh and blood makes not, Titus 3. 5. The washing of Regeneration, and renewing of the Holy Ghost. Doth it report nothing supernaturall to your care? We might adde, 2 Cor. 5. 17. that new Creation there; and Jam. 1. 18. that new generation there; and Job. 6. 44, 45. that drawing, and teaching of the Father, with many others of like kinde; are all these naturall, nothing in these above the power and operation of Nature, and that in this corrupt state? By this time I hope it appeares, that the word Naturall belongs to the unregenerate, and that Regeneration is by supernaturall operation, and that the unregenerate, or Naturall man, as such, is in Scripture Language darknesse.

Thirdly, with ranke Pelagianisme, I call it ranke, because thus farre it agrees with the first and second state formerly declared, as to admit no supernaturall operation upon the Soule, for conversion, or recovery from sinne, if this be not your meaning, I pray disclose your Riddle, for no man I thinke can judge otherwise by your words.

Goodwin.

Those Ephesians of whom the Apostle saith, They were sometime darknesse, had been not only, or simply unregenerate, but had walked in sins and trespasses, according to the course of this

world, and after the Prince that ruleth in the Aire, that worketh effectually in the Children of disobedience, by whom their understanding had been darkned, and they possessed with many false, wicked, and blasphemous conceits concerning God, and the Gospel, &c. All which imply an unregenerate estate most dangerously encumbered, and from whence it argued the bigg and signall grace and favour of God, that even they should be delivered. The Jewes also, (Joh. 1. 5.) are termed darknesse upon a like account, viz. because they were strangely and desperately prejudiced, and pre-possessed with erroneous Notions, and conceits against Christ, and about the estate of their Messiah's first coming unto them, they expecting the forme of a great Monarch, rejected, and Crucified him in the forme of a Servant; it was this darknesse, which they had through an oscitant, loose, and sensuall converse with their owne Scriptures, voluntarily suffered to grow, and spread it selfe upon the face of their mindes and understandings, that was a snare upon them, and occasioned the sad event here mentioned, viz. That when the light shone upon them (i. e. when sufficient and pregnant meanes were vouchsafed unto them, to have brought them to the knowledgement of their Messiah) they comprehended it not, i. e. did not by the meanes of it come to see, and understand that, for the sight and knowledge whereof it was given them: for that (by the way) is to be observed, that the Evangelist doth not say, that the darknesse, in which the light shined, could not, or was not able to comprehend it, but only that it did not comprehend it.

Now it is a knowne Principle in reason, that a Negatione actus, ad negationem potentiae non valet argumentum, there may be a defect in effi-

on, or performance, where there is no defect of power for action. And the very observation and report which the Evangelist makes of the Non-comprehension of the light by the darknesse, in which it shone, plainly enough imports, that the defectivenessse of this darknesse, in not comprehending the light, did not consist in, or proceed from any Naturall or invincible want of power to comprehend it, but from a blindnesse voluntarily contracted, and willingly, if not wilfully persisted in; for how can it be reasonably supposed, that this Evangelist, who flyeth on a higher pitch then his Fellowes, in drawing up his Evangelicall Tidings for the use and benefit of the World, should in the very entrance of his Gospel, and whilst he was thundring out on high, (as one of the Fathers speaks) the Divinity of Christ, insert the relation of a thing that had nothing strange, nothing more then of ordinary and common observation in it? or is any thing more then ordinary, or what is most obvious, that men doe not fly in the Aire like Birds, or that Fishes doe not speake on the earth like men? Or is it a thing of any whit the more savoury consideration then these, that men voyd of all capacity, and destitute of all power to comprehend the light, should not comprehend it? but that there should be a Generation of men, whom it so infinitely concerned to comprehend the light, to acknowledge and owne their Messiah being now come unto them, and who withall had a rich sufficiency of meanes to have done the one, and the other, should notwithstanding be so stupid, and unlike men, as not to comprehend this light, nor to acknowledge or owne this their Messiah, is a matter of high admiration, and astonishment, and the mention of it very commodious, and proper for the subject of the discourse which the Holy Ghost had now in hand (as might be shewed more

at large) but I feare the Reader hath more then his burthen of an Epistle.

Resbury.

1 Here you answer certaine Objections against your new Doctrine, and in the first place (if I mistake not) you contradict your selfe, by the genius of your discourse, granting that in the Call of the *Ephesians* there was a supernaturall worke, for as much as you affirme that their state, which was of darknesse, was not such as naturall to fallen man, whom you will have, it seemes, meerly in his Naturall state, a Childe of Light rather then of Darknesse (as *Prosper* upbraides the *Collator*) so that howsoever nothing supernaturall be required, for bringing men to faith and repentance generally, yet here it must be admitted; if so, then is the word supernaturall virtually found in the Scriptures.

2 Your supposall of their unregenerate state so dangerously encumbred above the unregenerate state of the generality of men, that thence this difference should arise, That though they were darknesse, yet these are not, is false and frivolous; for,

1 These very sins and trespasses, whence you argue the speciall aggravation of their condition, were the very same wherein the whole world walked-- according to the course of the world, and in the same subjection to the Devill was the world-- according to the Prince of the power of the Airs, the Spirit that wrought in the children of disobedience; Such were all unregenerate, needs must the course of the world be according to that Prince, who is the Prince of the world, the

the god of the world. Nay, the Apostles, and first converted *Jewes*, borne and bred in the visible Church, before conversion, had their conversation among them, and were children of wrath together with them; here was then nothing peculiar to them in their unregeneracy of force to quit the Naturall man of this charge of darknesse.

2 These sins and trespasses, wherein they walked were the fruits of Naturall corruption, whereby all men are dead in sinne, they here, though dead in actnall sins, yet dead by originall sinne; Thus the Apostle describes this sinfull conversation to be *in the lusts of the flesh*, and *a fulfilling the wills of the flesh*, and of the minde, all these sins of theirs were the workes of the flesh; and what is the flesh but corrupt Nature found in all men, to them derived from the first man? *Jab. 3. 6. That which is borne of the flesh, is flesh*, diametrically opposed to the Spirit, which is the fountaine of Spirituall light and life; and *that which is borne of the Spirit, is spirit*; without which Spirituall birth, *Nicodemus* his grosse apprehensions there, shew the darknesse of the Naturall man; this flesh, or corruption of Nature, called likewise the *Old man*, made up of many deceitfull Lusts, the fountaine of this evill conversation, *Ephes. 4. 22.* called by the same Apostle, *The Law of the Members*, contrary to the Law of the minde, but of the minde renewed (for otherwise, walking in those abominable wayes whilst unregenerate, they fulfilled the desires or wills of the minde, in fulfilling the will of the flesh, called, *The Body of death*. Likewise, *Rom. 7.*
brought

through which the Naturall man is dead; nay, so much as remaines of it in the Spirituall man, so much death there is still, as the Apostles complaint testifies; this the fountaine of whatsoever sins the Apostle, now regenerate, was pester'd with; the fountaine then of all sins, and only of sinne in unregeneracy. The deadly strength of this corruption we see further by singular instance in *David*, a Person so holy, yet how upon advantage and surprisall did it prevaile against him, to put forth those deadly fruites of Adultery, and Murther, which sins he derives from Naturall corruption, that had seized him in the wombe, *Psal. 51*. Further, the Apostle charging corruption of Nature upon all Mankinde, *Jewes and Gentiles*, not one excepted, *Rom. 3*. he makes up his charge of most hideous sins-- *Their throat an open Sepulchre, the poyson of Aspes under their lips, their mouth full of cursing and bitterness, their feet swift to shed blood, &c.* because of those strong inclinations which are in all men through Originall sinne, to these great transgressions; and where ever sins of this, or any other kind are actually committed, they are the fruits of this corruption; where they are not committed, it is from the restraining hand of God, at least, upon men. It was then by the corruption of Nature common to all, that these *Ephesians* were dead in trespasses and sinnes, covered over therewith, as with the deadly streames of that spring of death running over them; but the state of death is a state of darknesse to the utmost. Adde, that all unregenerate men, in the state of death and darknesse, through corrup-

tion,

tion, are likewise in the possession, and under the dominion of the Prince, and of the power of darknesse, by whom the remainders of Naturall light (which is farre from Spirituall, holy, saving light are more and more darkened, and the capacity of Historicall light more weakned; the Doctrine then of the Naturall mans darknesse, even in a state of death maintained, as we saw before by the Fathers, against the *Pelagian*, stands firme upon Scripture-foundations, against which your attempts are as vaine, asimpious; so much for your first Instance.

Now for the second Instance of the *Jewes*, you say, 1 *Joh.* 5: it is manifest that darknesse is there charged upon all men made by him, ver. 3, 4, 5. and is not the like charge of darknesse upon all? otherwhere, 1 *Cor.* 2. 12. 14. and *Joh* 11. 12. vaine man would faine be wise, though he be *borne* (he is so by nature then) like a wilde *Asses colt*. The men of your Doctrine are deep in this condemnation of vaine men: to no purpose then is your Discourse, applying this darknesse to the *Jewes* only, telling us of these and these things more then ordinary in them, making for this darknesse in them; As for your observation, that the *Evangelist* doth not say, (the darknesse could not, but did not comprehend the light) you discover high *Pelagianisme* againe, for though you interpret this of the *Jewes*, whose unregenerate estate you will have by strong and desperate prejudices against Christ to be much more encumbred; then is the unregenerate state of men generally, yet you will not allow that these

these could not comprehend that light.

2 This observation of yours is very vaine, as appeares by your trifling argument, *viz. That the consequence holds not from the denyall of the Act, to the denyall of the Power.* For,

1. From the universal denyall of the act, without exception, the consequence holds strongly to the denyall of the power, because God gives no power in vaine, but here is an universal denyall of the Act, as we have seen by the context; this non-comprehension being charged upon all men, and it is evident in experience, except Mr. *Goodwin*, shall produce that naturall man, which comprehends this light.

2 The Power it self is elsewhere, and that very clearly denied, as we have but now seen, in our discourse of naturall corruption, and the naturall mans subjection, to the powers of darknesse in consent with which Scriptures this must be interpreted.

As for your following Discourse it is not worth a deafe nut, though you flourish it as much as you can: an ill face needs a good dresse; triviall matter must have words to set it off; the sum of your Rhetorication is, that if there be that naturall darknesse and impotency upon all men, it was impertinent for the *Evangelist* to charge it upon the *Jewes*, especially when he was entring upon Gospell-doctrine, beginning with that high and maine doctrine, the Divinity of Christ. But 1. His charge is here upon all men as we have seen, not upon the *Jewes* alone, 2 Is it such a wonder, that he that is about to set forth Christ, as mans rede-

redeemer, should teach the doctrine of natural impotency and corruption, without which all other doctrines of Christ were in vaine? you may doe well upon the account of your proper reasoning, here to strike out the two first, and halfe the third chapter of the Epistle to the *Romans*, your selfe, and brethren in error with you, are prooffe sufficient how necessary that doctrine is, when notwithstanding it is so plainly and frequently taught, yet it is so strange to you; and now what was your drift in your former plausible discourse against error is manifest, namely, that which we there mentioned to undermine the true doctrine of naturall darknesse, and impotency. You conclude this Section, That you feare the Reader, hath more then his burthen of an Epistle: you need not doubt it, except there had been more truth and worth in it.

C H A P. XIV.

Goodwin.

Thirdly, Concerning that Scripture (1 Cor. 2. 14.) but the natural man perceiveth not, &c. if, Reader, thou conceivest there is any thing in it spoken with any intent to disable Reason or Understanding in a man so farre as to devest them of all capacity and power for the apprehending, conceiving, or beleeving any the things of God; yea, or particularly, of such of the things of God, the discerning and beleeving whereof is of absolute necessity for salvation; thou maist if thou pleasest, deliver thy judgement from the mistake by the perusal of a few pages in a discourse formerly published, where thou wilt finde this passage of Scripture opened

these could not comprehend that light.

2 This observation of yours is very vaine, as appears by your trifling argument, *viz. That the consequence holds not from the denyall of the Act, to the denyall of the Power.* For,

1. From the universal denyall of the act, without exception, the consequence holds strongly to the denyall of the power, because God gives no power in vaine, but here is an universal denyall of the Act, as we have seen by the context; this non-comprehension being charged upon all men, and it is evident in experience, except Mr. *Goodwin*, shall produce that naturall man, which comprehends this light.

2 The Power it self is elsewhere, and that very clearly denied, as we have but now seen, in our discourse of naturall corruption, and the naturall mans subjection, to the powers of darknesse in consent with which Scriptures this must be interpreted.

As for your following Discourse it is not worth a deafe eare, though you flourish it as much as you can: an ill face needs a good dresse; triviall matter must have words to set it off; the sum of your Rhetorication is, that if there be that naturall darknesse and impotency upon all men, it was impertinent for the *Evangelist* to charge it upon the *Jewes*, especially when he was entring upon Gospell-doctrine, beginning with that high and maine doctrine, the Divinity of Christ. But 1. His charge is here upon all men as we have seen, not upon the *Jewes* alone, 2 Is it such a wonder, that he that is about to set forth Christ, as mans redee-

redeemer, should teach the doctrine of natural impotency and corruption, without which all other doctrines of Christ were in vaine? you may doe well upon the account of your proper reasoning, here to strike out the two first, and halfe the third chapter of the Epistle to the *Romans*, your selfe, and brethren in error with you, are prooffe sufficient how necessary that doctrine is, when notwithstanding it is so plainly and frequently taught, yet it is so strange to you; and now what was your drift in your former plausible discourse against error is manifest, namely, that which we there mentioned to undermine the true doctrine of naturall darknesse, and impotency. You conclude this Section, That you feare the Reader, hath more then his burthen of an Epistle: you need not doubt it, except there had been more truth and worth in it.

C H A P. XIV.

Goodwin.

Thirdly, Concerning that Scripture (1 Cor. 2. 14.)
but the natural man perceiveth not, &c. if, Reader, thou conceivest there is any thing in it spoken with any intent to disable Reason or Understanding in a man so farre as to devest them of all capacity and power for the apprehending, conceiving, or beleeving any the things of God; yea, or particularly, of such of the things of God, the discerning and beleeving whereof is of absolute necessity for salvation; thou maist if thou pleasest, deliver thy judgement from the mistake by the perusal of a few pages in a discourse formerly published, where thou wilt finde this passage of Scripture opened

The lightlesse-Star, or,

opened at large, and driven home to its issue, here I clearly demonstrate these three things.

1. That the place speaketh not of the naturall, i.e. of the unregenerate man, but of the weak Christian, the babe in Christ.

2. That the things of God here spoken of are not such things, the knowledge or discerning whereof is of absolute necessity to salvation, but the high or deepe things of God, of the true and worthy discerning of which, only the Spirituall man, i. e. the strong and well grown Christian is De præsenti, and immediately capable.

3. (And lastly) that the incapacity of these things of God which is here asserted to be in the Naturall man or weak Christian, is not an utter or absolute incapacity, or such, which by a diligent use of means he may not very possibly and according to the ordinary course of providence out-grow, but only a present or actuall incapacity or indisposition, which is regularly, and (as it were) of course curable: these things I there evince from the expresse tenor, and carriage of the context.

Resbury.

For his explication of 1 Corinth. 2. 14.

1. Hee saith, the place speakes not of the Naturall i.e. the unregenerate man, but of the weak Christian, the babe in Christ. That the place speaks of the Naturall or unregenerate man, is evident against his demonstrations he tels us of, which indeed are of no affinity with Euclia's, we have only night for a vision in them.

1. Of him that hath not the spirit of God, v. 11. But the spirit of the world opposite to the spirit of God, v. 12. 2. The things of the Spirit of God are seen
list^{ne}ss^e

libesse unto him, and what things are these? why the things that are held forth in the preaching of Christ crucified, v. 2. Now to whom is the preaching of Christ crucified foolishnesse? to them that perish, V. 18. But to them that are saved, the power of God, to the uncalled, i.e. the unregenerate, foolishnesse, but to the called of God, the power of God, and the wisdom of God, v. 23, 24.

2 The things of God here (he saith) are such, as are not absolutely necessary to salvation, but the high and deep things of God. But 1. The things absolutely necessary to be knowne, are as high and deep as any; the Trinity of the persons, the union of the two Natures in the Mediator, the oblation and intercession of Christ, the imputation of his righteousness, &c.

2 These are the things absolutely necessary to salvation, for they are the things in the preaching whereof, Christ crucified is preached, v. 2. the things of the hidden wisdom of God ordained to the glory of the Saints, v. 7. the things freely given of God to the Saints, v. 12. Whereas you say in the close here, that the spiritual man onely, that is, the strong and wel grown Christian is, *de present*, and immediately capable, &c.

1 If onely the strong and wel growne Christian be the spiritual man, then is the meer natural man a weak Christian, and so all the world by nature Christians, i. e. beleevers: welcome all, Turkes, and Infidels, to Mr. Goodwins Church.

2 Whether do you allow the spiritual man, to be above the natural man or not? if not, (as indeed you cannot, if you will be constant to your selfe as here, so formerly, neither can

you deny it, if you wil be constant to your self, as formerly we observed; but you are a famous self-subverter, then is the Naturall man capable, *de presenti*, &c. Contrary to your owne interpretation of the Apostles expresse doctrine here; if you doe allow him above the natural man, then you grant the word Supernaturall virtually in that sense, wherein you formerly denied it; so that you are full of interwoven contradictions, at every turne refuting your selfe.

3 You deny here an utter incapacity of these things in the Natural man, &c. but such as he may out-grow, according to the ordinary course of providence.

1. Your Doctrine is evidently false. 1. These things of the spirit of God are discerned by another light, and another principle then the Natural man hath, *He neither knowes, nor can know them*, saith the Apostle, *because they are spiritually discerned*: and this light of the spirit, specifically distinct from the light of Reason in the Natural man, as the light of reason is from the light of Sense in the bruite beast, *v. 11. And this spirit the world bath not* (therefore not the Natural man) *v. 12.* Formerly he made such an observation, as this, his refuge, that the *Evangelist* said, not *Darknesse* could not, but did not comprehend the light, which, how slender a refuge it was for him we there saw: here the Apostle is expresse, *Cannot*, yet he attempts an evasion. There is no end of this mans sophistry, nor can be upon his principles, that the Grammar and Logick of the Scripture must vaile to his Reason.

2 Your Doctrine here (as all along) is purely

ly *Pelagian*: for you acknowledge no such incapacity in the Natural man, of discovering all Gospel-truths leading to salvation, but what by the diligent use of meanes hee may overgrow, &c. therefore of himselfe, not onely may he make use of the means, but so make use of them, as that thence, he shall certainly be savingly inlightened: Which must bee one of these wayes.

1 Either the seeds of naturall light shall hereby grow up into a saving light, so Nature improves it selfe into Grace, and this is according to your Doctrine, that there is nothing supernatural in the efficacy of Grace; and this is highly *Pelagian*, for it makes Nature Grace, (*Sub laude Naturæ, latent inimici Gratiæ*) and Nature before this improvement must be Grace, in the seed, as by it, it becomes grace in the fruit, Or,

2 By this use of means, he shall procure the giving of saving light and grace from the hand of God, which is still the *Pelagian* doctrine, that the grace of God is given according to mans merits; but still it is a Riddle to mee, how you can allow thus much, and make good your doctrine, against the supernaturall efficacy of grace.

As for your glosse upon 1 Cor. 3. 1. It is evident the Apostle calls them carnall, opposed to spiritual; not absolutely, as formerly he had opposed the natural man, but in part, therefore he addes by way of limitation, *babes in Christ*; but when he expostulates with them v. 3. are yee not carnall, and walke according to man? he there implies, that the meer man is wholly carnall

nall, for as much as the weake Christian, so farre as he is carnall, he is according to man, and wherein he walkes carnally he walkes according to man.

. Goodwin.

4 (And lastly to the Objection) concerning Hea-then Philosophers, and others of great parts, and naturall endowments of reason, wit, understanding, &c. who either rejected the Gospell, as a Fable, as the Philosophers, or else perverted and wrested the truth thereof in many things to their owne destruction, and possibly to the destruction of others, as Hereticks; I answer, when I affirme and teach, that Reason, or the intellectuall part of a man is competent to apprehend, discern, subscribe unto the things of God, and of the Gospell, my meaning is not to affirme withall, that therefore men of these endowments, though never so excellently enriched with them, must of necessity apprehend, discern, or subscribe unto these things; Reason, and understanding even of the greatest advance in man, will serve men for other ends and purposes, besides the apprehension and discerning the things of God in the Gospell, and may accordingly be improved and employed by them; yea, they may be employed against the Gospell, and made to warre and fight against the truth of it: it is a saying of knowne truth concerning all things that have not an essentiall connexion with a mans soveraigne good:

Nil prodest quod non laedere possit idem. i.e.

Nothing there is so profitable,

But to doe mischief is as able.

Because some men suffer themselves to be bewitched with a corrupt desire of drawing away Disciples after them, and for the fulfilling of such a Lust speake perverse things (as the Apostle speaketh) it doth not
fellow

follow from hence, that therefore they were in no capacity, or in no possibility of speaking the truth, and refraining from the teaching of perverse things.

Aristotle speaking of riches, saith, That it is impossible that he should have them, who takes no care to have them; So are we to conceive of the knowledge and true discerning of the things of God in the Gospel, in what capacity soever men are, either for ability, or meanes otherwise for attaining them, it is impossible that ever they should actually attaine to them, unlesse they be carefull, and shall bend the strength of their mindes and understandings in order to the attainment of them. Now the Heathen Philosophers (more generally) became vaine in their imaginations, as the Apostle speaketh, i. e. they spent themselves, the strength of their parts, time, and opportunities upon matters of a low, or secondary concernment, and which they apprehended to have a more ready and certaine connexion with their owne honour, and esteeme amongst men, and did not charge themselves, their gifts, or parts, with that worthy and blessed designe, which the Apostle calls the having of God in acknowledgement; upon this their unnaturall unthankfulnesse towards God, uttering it selfe in their addition of themselves, to studies, speculations, and enquiries of a selfe concernment with the neglect of him, *ἡγοῦντο ἑαυτοὺς ἰσχυροὺς ὅτι οὐκ ἔχουσιν* their foolish heart was darkned. Concerning Hereticks, it is a common Notion amongst us, that these from time to time were turned aside from the way of truth, by some uncleane Spirit or other; as Pride, Ambition, Envy, Voluptuousnesse, or the like; if these Spirits once enter into a man, they will soone call in, and take unto themselves other spirits worse then themselves; I meane spirits of error and delusion, to ad-

vocate for them, and plead their cause: as for the mistakes and miscarriages in judgement of good men, upright (in the mains) with God, and the Gospell, about some particular points they are to be resolved into several causes, of which we shal not now speake particularly, only this I shall say, whatsoever any mans error, or mistake in judgement, is about the things of the Gospell, it is not to be imputed to any deficiency on Gods part, in the vouchsafement of meanes unto him, competent, and sufficient, as well for the guiding into, as for the keeping of his judgement in the way of truth, but into some deficiency, neglect, or incogitancy of his owne, which he might very possibly have prevented, or over-come. But --

Resbury.

For the summe of this Paragraph concerning the Philosophers, and Heretiques, you say in the first place, That though they were able to apprehend the things of the Gospell, yet doth it not follow that they must; but

1. We have seene that no Naturall man is able.
2. Finde one that ever did advance his reason to apprehend the Gospell-Mystery without the Spirit of illumination, revealing it by the Word, if not one, then none could, for from the Universall deniall of the A&t, to the deniall of the Power, the consequence is undeniable.
3. Whether might those Philosophers (according to your apprehension) without the word of the Gospell, have found out in the Booke of the Creature the Gospell-Mystery, or might they so improve their reason about inquiry after God? That thereupon he must send his Word unto them, thereby enlightening them? whether soever of these you take

take, you fall into the *Pelagian* Heresie, as we often formerly evinced against your Discourse of the same batch with this.

As for your instance of men bewitched with a corrupt desire of drawing Disciples after them, and *speaking perverse things*; pardon me, if I be apt to beleeve that you speake feelingly, and from selfe-experience,

2 You teach that men must bend their minds and intentions to Gospel-enquiries, that they may have the knowledge thereof; Tis true, so doth the Spirituall man: But the Naturall man wants Principles for bending his minde thereto, as discerning nothing worthy in them, and his heart's set against them.

3 You say, That God punishing the Philosophers for their unthankfulnesse, addicting themselves to other things, &c. their foolish heart was darkned: this is true too, but the conclusion you ayme at here, *scil*, that therefore they were able to have addicted themselves to Gospel-enquiries is both false, and *Pelagian*, as hath been proved before; as supposing that man is able to performe all his duty.

As for Hereticks, it is true, you say, They are led aside by some uncleane Spirit, therefore must I alwayes suspect an Heretick, though his conversation be never so specious, to be but a *whited Sepulchre*; whereas in the close of this Section you say, That whatsoever any mans errour, &c. be, it is not to be imputed to deficiency on Gods part, in the vouchsafement of meanes; I answer, deficiency sounds culpably, and therefore not to be imputed to

God; but evident it is, that God doth not) yet without deficiency vouchsafe the necessary meanes of Gospel-knowledge, to many denying his Word, to more his Spirit, who have no more, nor otherwise deserved this deniall, then those to whom he affords both, who is sought of those that asked not for him, and found of those that sought him not, of whom it is, as of him that shewes mercy, not of him that wills, nor of him that runs.

Goodwin.

Secondly, concerning the Spirit of God, by which alone, and in opposition to reason many affirme and teach, That the things of God, and matters of Religion are to be apprehended, discerned, and knowne; I answer, that such an Opinion as this, is a conceit as uncouth, as palpably weake, and ill-coherent with it selfe, as lightly can be; for if only the Spirit of God within me apprehends the things of God, and I my selfe apprehend them not (and apprehend them I cannot, but by my reason or understanding, having no other faculty, where with to apprehend or conceive them) such an apprehension of them relateth not at all unto me, nor can I any whit be said the more to apprehend them, because the Spirit of God apprehends them in me; then I may, or might, in case the same Spirit should apprehend them in another man; That which another man meditates, or indicts in my house without imparting it unto me, no whit more concernes me, then in case he should have meditated or indicted the same in the house of another man. Besides, the Spirit of God being but one and the same infinite, and invisible Spirit in all men, he cannot with any tolerable propriety of speech, nor with truth, be said to apprehend, discern, and conceive that in one man, which he doth not after the

the same manner apprehend, discern, and conceive in another, yea, in every man; therefore if there be any thing more apprehended, or discerned of the things of God, in one man then in another, the difference ariseth not from the different apprehensions of the Spirit in these men, but from the different apprehensions of these men themselves, and this by their owne reasons and understandings, they having (as hath been said) no other faculties, principles, or abilities where-with to apprehend, but these.

Resbury.

You affirme here, That many teach that by the Spirit of God alone, in opposition to reason in man the things of God are apprehended: who those many are, or one of those many, I know not; the Doctrine of your knowne Adversaries is, That by mans reason are the things of God apprehended, but that they may be savingly so, reason must be Spiritually enlightened, and the whole soule sanctified, and that by preventing and differencing Grace, so that all you say further in this Section are wast words; you may make great webs, if you spin thus plentifully, yet when all is done they will be but Cobwebs.

CHAP. XV.

Goodwin.

IF it be demanded, But is any man able without the presence and assistance of the spirit of God, to discern the things of God, or to judge aright the matters of Religion? I answer,

I Plainely, and directly to the heart (I suppose) of these, who make this demand, No: The spirit of God
hath

bath such a great interest in, and glorious super-in-
 tendency over the Mindes, and Spirits, Reasons and
 Understandings of men, that they cannot act or move
 regularly, or performe any of these operations or fun-
 ctions that are most naturall and proper to them, upon
 any worthy or comely termes, especially in matters of
 a spirituall concernment, but by the gracious and loving
 interposure and helpe of the spirit; for (questionlesse)
 the intellectuall frame of the heart and soul of man, was
 by the sin and fall of Adam wholly dissolved, shattered,
 brought to an absolute Chaos, & confusion of ignorance,
 and darknesse, to a condition of as great impotency to
 doe him the least service, in order to his comfort or
 peace in any kind, as can be imagined. So that if
 the Reasons and Understandings of men quit them-
 selves in their actings or workings with honour, or with
 any due proportion to their benefit, comfort, or peace;
 it must needs be by meakes of that gracious conjunction
 of the spirit of God with them, which is a vouchsafement
 unto the children of men, procured by him, who
 raised up the Tabernacle of Adam, when it was fal-
 len, Jesus Christ blessed for ever, in respect of which
 vouchsafement purchased by him, and given unto men
 for his sake, he is said to inlighten every man,
 coming into the world: so that what light soe-
 ver of truth, what clear and sound principle, or impres-
 sions of Reason or Understanding soever is since the
 fall, to be found in any man, is an expresse fruit
 of the Grace, that is given unto the world,
 upon the account of Jesus Christ, and is re-
 invested in the soule, by the appropriated interposure of
 the spirit of God, the gift whereof upon this account,
 is so frequently and highly magnified in the Scriptures.
 Yea, not only the habituall residency of all principles of
 light and truth in the soule, is to be attributed unto
 the

the Spirit of God, as supporting and preserving them from defacement, but also all the actings and movings of the ratiōnall powers of the soule, according to the exigency, ducture, and import of them, as in all right apprehensions of things, in all legitimate and sound reasonings, and debates, whether for confirmation of any truth, or the confutation of any error or the like, But——

Resbury.

Here we have a Question and an Answer, for the Answer we have much to observe, and contend against it.

1 You say that you Answer to the heart of those, &c. then, as is your perpetual manner, upon this Argument, you Cant in high words, and generall expressions: Briefly, that you may answer to the heart of those, that hold the truth against you; You must Answer two things, first that the soule must be renewed by habituall grace. Secondly, That so renewed, it must be acted by effectuall grace.

2 You grant the utter dissolution of the intellectual frame by *Adams* fall, hereby no doubt you thinke to finde out an evasion from the charge of *Pelagianisme*: We shall see how well you will acquit your selfe of this charge in the examination of your doctrine: in the meane time, here is deep silence about the will of man, and about the sensual appetite: do you grant the Will, as to supernaturals, wholly dispoiled, as to naturals deeply wounded? doe you deny the lustings of the sensuall appetite in the state of innocency against right reason? Or do you with the *Jesuiticall* Schoole hold such lustings natural to that state?

3 You

3 You lay down your maine doctrine that there is such a light vouchsafed to all men, by the procurement of *Jesus Christ*, as that according to your former doctrine, every man in the world may improve it to faith and repentance. Here,

1 We must take notice of an unsound dropping of your pen by the way, and upon the by: Christ you say, raised up the Tabernacle of *Adam*; this, no doubt to insinuate, that all men without exception, are redeemed by him; But by your leave Sir, it is the Tabernacle of *David*, that he raiseth up, as he took upon him the seed of *Abraham*: but men of unsound doctrines, have no minde to hold fast the form of sound words.

2 For the doctrine it self, which you ground upon *Joh. I. 9*. It is such, as that Scripture will not at all countenance. 1. They give a very fair interpretation of the place, and as to me it seems genuine, who understand by this light, natural Understanding, and Reason bestowed upon man by Christ, as God, and mans Creator, which natural light still remains, though much obscured by the fall in man, without which he was not man; and of this light Christ, as the Son of God and Author of nature, is the Author unto every one borne into the World; Thus *Calvin* (and with him others) resolving the place thus, The *Evangelist* setting forth the divinity of Christ, shewes him to have been the Creator of all things, *v. 3*. And because man is the choicest peece of the creatures here below, and wee are most affected with truths concerning our selves, he set forth Christ

Christ not onely as the Author of being to all creatures in general, v. 3. but particularly instanteth in man, whose being is of the best brings; a life, and this life, of the best of lives; a rationall. and intellectuall. In him was life, he is life of himselfe; and he is the spring or author of life, to all living creatures: more particularly, of that life of light, which the rational creature, Man, lives, v. 4. the same light with that, v. 9. The Author of which light, the Creator of man, *John* testifies him to be giving witness to his God-head, *He that cometh after me is preferred before me, for he was before me, v. 15.*

Of this light *Austine* speakes, *Tract. 2. in cap. 1. Joan.* This life was the light of men, did hee say the light of beasts? --- There is a certaine light of men, whereby they differ from beasts. Let us now see, and understand what is this light of men. Thou differest not from a beast, but by thy Understanding; whence art thou better then the beast? from the image of God; where is the image of God? in the minde, in the understanding. If therefore thou beest better then a beast, because thou hast a mind, by which thou understandest what the beast cannot understand, and thence thou art a man, that thou art better then the beast; The light of men, is the light of minds; the light of mindes, is above minds, and excels all minds. This was that life by which all things were made, here then the Creator of man is set forth his restorer.

2 If we must suppose it supernaturall Light, then must we limit the Subject enlightned thus

thus ; He *enlightens every man that comes into this world, who is enlightned* ; that is, there is no other fountaine of Light but he, to all that are enlightned ; here we may fitly bring in that illustration of that eminent light, *Austin* upon that text, *They shall all be taught of God* ; who when he had according to truth interpreted it onely of the Sons of the Promise, and the Vessels of Mercy, according to Election--he addes for further clearing. 'But as we speake
'rightly, when we say of any Schoole-maister
'who is alone in the City, this man teacheth
'all, not because all learne, but because none
'learn but of him, whosoever doe there learne ;
'so we rightly say, God teacheth all men to
'come to Christ, not because all come, but be-
'cause no man comes otherwise, *Lib. de predest. Sanct. chap. 8.* so here, Christ *enlightens every man that comes into this world*, not that every man coming into the world is enlightned, but of all commers into the world, whosoever is enlightned, he alone is the enlightner ; though as I said the former interpretation seemes most genuine ; but whether the former, or this, or whatsoever other interpretation may be the truth, it is evident, that Mr. Goodwins, who will have such a gift of illumination vouchsafed by Christ unto all, as that every man may improve to faith and repentance, cannot be the truth.

1. From the context here, for notwithstanding this light, and enlightning, such is the darknesse both of the world, and of his owne, the *Jewes*, as, *comprehended not this light*, or rather laid no hold upon it, as knew him not,

received him not, these only excepted, who
indistinction from, and opposition to the rest,
were not borne of bloud, nor of the will of the flesh,
nor of the will of man, but of God; therefore well
saith *Austin*, speaking of that light shining
upon this darknesse; As when a blinde man is
placed in the Sun-shine, the Sunne is present
to him, but he is absent from the Sunne; so
every foole, every unrighteous, every wicked
person is blinde in his heart, wisdome is pre-
sent to him, but being present to a blinde
man, it is absent from his eyes, not because it
is absent from him, but because he is absent
from it, *Tract. 1. in c. 1. Joan.* here was a beam-
ing forth of this light upon such, and about
them, in his workes and word, but they nei-
ther discern it, nor have any power so to doe,
because they are blinde though in the midst
of Sun-shine.

2 From the whole Doctrine of Naturall
corruption, and the grace of Conversion
throughout the Scriptures; even all those
Scriptures, whence you gather, That the in-
tellectuall frame of man was so shatter'd by
Adams fall, are bent against all unregenerate
persons, shewing not what they had been by
Adams fall, if Christ had not been; but what
they are, this notwithstanding, before regene-
ration; therefore,

1 For the Doctrine of Naturall corruption,
all men are thereby before regeneration *flesh*, in
which dwells no good thing, wherein it is impossible to
please God; which, enmity against the Law of God,
contrary in its lustings to the Spirit, all dead in sin,
all darknesse, all children of wrath, all in subjection

to Satan, all under the Law, all borne as wilde Ases Colts, all such as cannot receive the things of the Spirit of God, as savour onely the things of the flesh, &c. whereas if your Doctrine was true, the Scripture must have affirm'd the contrary to all these, either that by Nature we are not flesh, or not so wholly in opposition to the Spirit; but that in the flesh some good thing dwells, that we may by Nature please God, that we are in amity with the Law of God, compliant to the motions of the Spirit, alive from sinne, light, children of peace, free from Satans bondage, borne under Grace, borne the Children of wisdom, such as can receive the things of the Spirit of God, as savour, or have those Principles, whereby we may savour the things of the Spirit, &c.

2 For the Doctrine of the Grace of conversion, the Scripture saith;

1 That it is supernaturall, quickning Grace, Grace by which we are borne anew, Grace raising from the dead, Grace anew creating; but according to your Doctrine, there should be no such thing, as the Grace of conversion, or Regeneration, but only a progresse of Naturall vertues, faith and repentance, but the fruits of the seeds of light in Nature; for this light you make a common vouchsafement to all, and the word Naturall you will not allow to difference the unregenerate man from the regenerate: so that in the building of your Babel, here is nothing but confusion of speech, from confusion of things, Grace is Nature, and Nature is Grace; Naturall is Spirituall, and Spirituall is Naturall; and

and which is yet admirable, Spirituall is with you too supernaturall.

It is altogether free, and preventing; as there is a supernaturall Grace of Conversion, so this grace, as altogether independent upon any thing in man, therefore is of God. 1. As of him that *shewes mercy, meerly because he will shew mercy, and will have compassion, on whom he will have compassion;* in opposition to man willing, or to man running. 2. As of him that *is sound of those that sought him not.* 3. As of him that by this grace of his makes the difference betwixt the converted and unconverted, so as the glorified Saints shall owe unto God, not only what they received in common with the damned, but that wherein they excell the damned; *who hath made thee to differ?* 4. As of him that calls, not only of the foolishest, and weakest, and basest, and most despised in the world; but even of the worst of men, 1 Cor. 6.9. And Mr. Goodwin himselfe tels us how desperately incumbred the unregenerate state of the *Ephesians* was. Now according to your doctrine, all must be contrary; man must begin, and God must follow; man must first give, and God must recompence again; whatsoever it is, that you shal please to cal the grace, or the work of conversion on Gods part, it must be vouchsafed unto those, who by the improvement of that common, original, natural grace you tel us of; that light vouchsafed to all in their natural birth, have sought the Lord, have willed, have runned, and so they having received that common *Posse* (*Pelagius* his owne grace) shall make themselves by the good use of it, to differ from those, who for not using it, are not converted. 3. It is effectual and pecu-

liar the saving grace of God in Jesus Christ, is not potential but effectual, where-ever it gives the power, giving the deed likewise, not common but peculiar, given onely to those, who are indeed saved by it, *No man can come to me, except the father draw him, and I will raise him up at the last day; without this drawing, here is no power of coming; whosoever is drawne, surely comes, and is surely saved; All are not saved, All come not, neither theh could all come, or any, but those that doe come; this grace then is at once, preventing, effectually, and peculiar.* And indeed the peculiarity of it, is evident from the former heads, *He hath mercy, on whom he will have mercy,* there is a distinction of the heires of mercy from the rest, *Who hath made thee to differ?* differencing therefore peculiar grace, *you hath he quickened, you, not all, &c.* Thus we have seen the vanity of your Interpretation, and if we adde the Heresie too, we shall doe you no wrong; For, whether you confound Grace and Nature; or which way soever you make Grace to arise from Nature, or to depend upon any thing in the naturall man, you cannot possibly quit your selfe of palpable *Pelagianism*. The least charge that can be against you is, that grace is given according to merits, in that sense wherein *Pelagius* was refuted and condemned: The very Doctrine of *Pelagius* you teach, for a common power of repentance in all men, against the supernaturall efficacy of converting grace, against the preveniency, and peculiarity of it, against the natural mans darknesse and impotency; and you offer fair against original sin, whilst you tell us, that

we

we are all borne so vested with light and power. And you thinke to carry all, as if you were no consort of his: onely because you have a new fetch for it, which, how slender an offe it is, I hope by this time appears.

What you adde towards the end of this Section, about the actings and movings of the rationall Powers, by the spirit of God; you doe so hover in generalls, and onely put off with a parcell of fine words, as all that I shall yet say, is to pray ydu to speak plainly, and particularly; you use the same Artifice, and Cant most extreemly; Afterwards in the first Chapter of your booke, when you should lay downe your expresse doctrine about the divine influx and concurrence; we must try if wee can hunt you out of your holes there.

CHAP. XVI.

Goodwin.

1. **T**Hough the spirit of God contributes by his assistance after that high manner, which hath been declared, toward the right apprehending, understanding, discerning the things of God by men; yet this no wayes proveth, but that they are the Reasons and Understandings of men themselves, that must apprehend, discern, and understand these things; and consequently, must be provoked, raised, ingaged, imployed, and improved by men, that they may thus apprehend, and discern, notwithstanding all that assistance which is administred by the spirit: otherwise, nothing will be apprehended or discerned by them. Nor will the assistance of the spirit, we speake of, turn to any account of benefit, or comfort, but of losse, and condemnation

condemnation unto men, in case their Reasons and Understandings shall not advance, and quit themselves according to their interest thereupon.

Resbury.

This may passe as impertinent. It is the Reason of man that must apprehend, &c. But it is Reason sanctified, that apprehends savingly, man must stirre up his owne soule, but it is by the worke of the sanctifying spirit, that so he doth effectually. These things have been proved abundantly already.

Goodwin.

3 In case the Spirit of God shall at any time reveale (I mean, offer, and propose) any of the things of God, or any spirituall Truth unto men; these must be apprehended, discerned, judged of; yea, and concluded to be the things of God, by the Reasons and Understandings of men; before they can, or ought to receive or beleve them to be the things of God; Yea, before such a revelation can any wayes accommodate, benefit, and blesse their soule. When our Saviour speaking of that spirit to his Disciples, saith, And he will shew you things to come: And againe, he shal receive of mine, and shal shew them unto you (Joh. 16. 13, 14.) he supposeth that they (viz.) with their own Reasons and Understandings, were to apprehend and judge of the things that should be thus shewed unto them, to have been shewed unto them by the spirit of God, and not to have proceeded from any other Author. Yea, in case men shall receive the things of God themselves, for the things of God, or of the spirit of God, before their Reason and Understanding have upon rationall grounds, and principles judged them to be the things of God: yet can they not receive them upon these termes; as the things of God, I mean, as the

things of God ought in duty, and by command from himselfe to be received by men; or so as to benefit, or enrich the soule by their being received. For as God requires of men to be praised with understanding, (i. e.) out of a ratiōall apprehension, and due consideration of his infinite worth and excellency; so doth he require to be beleevēd also, and they that beleevē him otherwise, beleevē they know not what, nor whom, and so are brethren in vanity, with those that worship they know not what, and build Altars to an unknowne God; to trust or beleevē in God upon such termes, as these, &c. being interpreted, but as the devotion of a man to an Idol; yea, the Apostle himselfe arraignes the Athenians of that high Crime, and misdemeanour of Idolatry upon the account of their sacrificing to an unknown God.

Resbury.

This is of the same Spirit, Error, and impertinency with the last;

1 The Spirits revelation, he interprets his Proposall; This is just Pelagius his revelation, proposall by his word and doctrine.

2 The things by the Spirit proposed must be discerned the things of God, by our owne reasons, &c. Who doubts this? but (which he meanes not) by our owne reasons enlightened, by renewing and peculiar Grace; hee saith, They must be received upon ratiōall grounds, true reason being by Scripture enlightened.

Goodwin.

4 And lastly, The interposure and actings of reason and understanding in men, are of that soveraigne, and most transcendent use, yea, necessity, in and about matters of Religion, that all the agency of the Spirit,

Spirit, notwithstanding a man can performe nothing, no manner of service unto God with acceptance, nothing in a way of true edification to himselfe, without their engagement and service. First, I stand charged by God, not to beleve every Spirit, but to try the Spirits, whether they be of God; I demand, by what rule or touch-stone shall I try any Spirit? what or upon what account shall I reject one, as a Spirit of error, falsehood, and delusion; and doe homage with my judgement and conscience to another, as the Spirit of God? If it be said, I ought to try the Spirits by the Scriptures, or Word of God; I demand againe, But how shall I try my touch-stone, or be sure that that Principle, notion, or ground, which I call the Word of God, and by which I goe about to try the Spirits, is indeed the Word of God? There is scarce any error that is abroad in the Christian world, but freely offers it selfe to be tryed by the Word of God, as well as the true Spirit of God himselfe; i.e. by such meanings, senses, or conclusions, as it selfe confidently asserts to be the Word of God; i.e. the minde of God in the Scriptures; so that I am in no capacity to try such a Spirit, which upon such an account, as this, pretends his coming forth from God, unlesse I be able to prove, that those senses, meanings, and conclusions, by which he offers to be tryed, are not indeed the Word of God.

Now it is impossible that I should prove this meely, and only by the Scriptures themselves; because unto what place or places soever I shall have recourse for my prooffe, or tryall in this case, this Spirit will reject my sense and interpretation, in case it maketh against him, and will substitute another, that shall not oppose him. Nor can I reasonably or regularly reject his sense in this case, at least as an untruth, unlesse I apprehend some relish or taste therein, which is irrationall, or
some

some notion which I stretch with, or grate upon some
other principle or other of reason within me; for as
on the one hand, what Doctrine or Notion soever clear-
ly accordeth, and is commensurable with any solid and
undoubted Principle, or ground of reason within me,
is thereby demonstrably evinced to be a truth, and from
God; so on the other hand, what Doctrine, or saying
does not beare hard, or falls soule upon any such Prin-
ciple, must of necessity be an error, and somewhat
that proceeds from Satan, or from men, and not from
God.

Resbury.

The same things most impertinently still o-
ver and over, an endlesse waster of words.

By what rule or touch-stone shall he try
any Spirit, or Doctrine? he answers, If it be
said by the Scripture, but how shall I try this
touch-stone? I answer, By it selfe, as the rule,
by reason, as the eye, enlightned and guided by
this rule, according to the Grammar, and the
Logick of it; He objects, That it is impossible
to prove the truth, or disprove an error
merely by the Scriptures, because still the
question will be about the sence of the Scrip-
ture; I answer, By the Scripture alone, as the
rule, by reason, as making use of this rule, but
so, as in making use thereof it be guided by
this rule, and resolves all conclusions into
the authority of this rule, is the truth to be
proved, or errors disproved, and the sence
of whatsoever controverted text discussed, and
cleared.

As for that which you adde about irration-
nall last, and grating upon reason, &c. for as
much as you doe not object reason to the

Word, but oppose it thereunto, and advance it there-above, and will have reason the touch-stone of the Word, beside and above the Word; you shew your selfe, as formerly, a most impure and prophane *Socinian*, by all good men to be abhor'd; and whilst you plead so much for reason, you are a man mad with reason, no way solving those difficulties, which you pretend upon supposition, that the Scripture shall be the touch-stone; for let us suppose reason the touch-stone, must you not be at the same losse, your adversary denying that to be according to the principles and grounds of reason, which you affirme to be according to them? But here is no such difficulty, as you pretend; for allowing the Scripture the Touch-stone, you shall by some Scripture-truthes, wherein both your selfe and adversary agree, cleare the controverted text, and refute his errours about it, that he must either yeeld to the truth therein, or deny what he affirmed, and overthrow his owne foundations.

Goodwin.

The reason hereof is clearly asserted by the Apostle in these words, For God is not the Author of confusion, but of peace; from whence it appears, that God is not divided in himselfe, or contradictions to himselfe, so as to write or assert that in one Booke, as in that of the Scriptures, which he denieth or opposeth in another; as viz. That of Nature, or of the fleshly tables of the heart of man; but whatsoever he writeth, or speaketh in the one, he writeth or speaketh nothing in the other, but what is fairly, and fully consistent with it.

Resbury

Resbury.

A doughty reason, *God is not the Author of confusions*; true, but man is, who hath so corrupted his reason, as he hath night for a vision, and gropes in the darke like a blinde man. It is one thing, what God wrote upon the nature of Man in his Creation, who made man upright; another thing, what man hath written upon his owne nature by the Fall, who hath found out to himselfe many inventions; what the Devill likewise hath written upon his minde, by deluding suggestions. You may remember formerly a peice of discourse much like this of yours, by your elder Brother the *Collator*, with whom *Prosper* hath to doe, confounding the state of Man by Creation, with his condition since the Fall; and *Prosper*s answer to him. It is admirable to see, how the same spirit, that possesse *Pelagius*, and his Disciples of old, speakes the same things, and useth the same Arguments in Mr. Goodwin, One borne out of due time, so many Ages after.

In the praise of five things did they craftily couch their sacrilegious Doctrine, at so great enmity with the Grace of God, as *Aug.* observes, *Lib. 3. contra duas Epist. Pelagian. viz.* In the praise of the Creature, of Marriage, of the Law, of Free-will, and of the Saints. How oft doe we heare Mr. Goodwin extolling man, and the noble faculties of reason, understanding, &c. in man? and here, from the Law of Nature, and from the Wisdome of God, hee thinkes to extoll the reason of blinde, corrupt, wretched, selfe-confounded man, against the Grace of God; I hinted to you before what a faire

faire offer you made against Originall sinne, I beleeve your Doctrine about it is; That it is wholly taken off from man, by that glorious vouchsafement of light, you told us of, by Jesus Christ, to every one that comes into this world, but your darknesse about that light, and the darknesse of Man-kinde about things of the Spirit of God, that light notwithstanding we have lately seen.

As for the fleshy tables of the heart, we know no such, but in the regenerate, when the Lord shall have taken away the heart of stone, and given an heart of flesh, Ezek. 36. You may remember how Austin concludes hence, as formerly we alledged him, that the will of man is wholly adverse, and inflexible unto good, before the effectuall and peculiar worke of regeneration; and where then shall be that provoking, and stirring up of reason, understanding, &c. you tell us of so often, in the Naturall man? We told you before, how ill-pleasing it was to you, to hold fast the forme of sound words; I doe not wonder at it, it is not for your advantage; I perceive if we might have a new Scripture set forth by your superlative reason, we should have the text much altered, for the Tabernacle of David, the Tabernacle of Adam, for the heart of stone, the fleshy tables of the heart.

Goodwin.

Upon this account it is a grave and worthy advertisement of Master Perkins, in his Epistle before his Treatise of Predestination; It is (saith he) also requisite, that this Doctrine (he speaks of Predestination, Election, and Reprobation) agree with the

the grounds of common reason, and of that knowledge of God, which may be obtained by the light of Nature; In this saying of his be clearly supposed, That whatsoever should be taught by any in the mysterious and high points of Predestination, otherwise then according to the Scriptures, and the truth, may be clearly disproved by this, viz. The disagreements of it with the common grounds of reason, and of that knowledge of God, which the light of Nature shines into the hearts of men: if himselfe had kept close to this Principle of his owne, in drawing up his judgement in the point of Predestination, the world had received a farre differing, and better account from his Pen of this subject, then now it hath; But if his sence were, That the heights, and depths of Religion, (for so we may call the Doctrines of Election, and Reprobation, &c.) have nothing in them but what agrees with the grounds and principles of common reason, and with the Dictates of Nature in men, and consequently may be measured, discerned; and judged of by these, he did not conceive, that matters of a more facile and ordinary consideration were above the capacity and apprehension of reason.

Resbury.

For Master Perkins his Testimony, and your Descant upon it, you doe but wander, I. He builds the doctrine of Predestination upon the Word of God, in opposition to the judgements of men, his words are these; 'The Doctrine of Predestination, and of the Grace of God, is to be built up out of the Word of God, and not out of the judgements of men. Then he addes out of Hilary, 'God cannot be knowne but by God, of God must we learne whatsoever we are to understand concerning him,

‘him, because no otherwise is it knowne then
 ‘by him, as the Author. After this he adds fur-
 ‘ther; ‘It is requisite likewise, that this Do-
 ‘ctrine agree with the naturall knowledge of
 ‘God, and the Principles of common under-
 ‘standing, such as these, and then layes downe
 ‘divers.

Now whereas you make a double inference
 hence; 1 Concerning the Doctrine of Pre-
 destination it selfe; 2 Concerning all other
 Doctrines not so high and mysterious, I will
 returne for answer to you, your owne *Armi-
 nius*’s words to this Proposition of Mr. Perkins,
 ‘viz. ‘Against this I contend not, only let this
 ‘be added, where we cannot agree about these
 ‘(common notions) by reason of darknesse
 ‘over-spreading our mindes, and the weake-
 ‘nesse and diversity of humane judgements,
 ‘(which thou rejectest, saith he to Perkins)
 ‘there let us have recourse to the first (the
 ‘Word of God) for the definitive and peremp-
 ‘tory suffrage, as that which is above all o-
 ‘ther.

You see here, 1. *Arminius* himself utter-
 ly turning his back of that Doctrine, which
 your inference pleads for; you will have the
 Doctrine of Predestination tried ultimately at
 the barre of Reason, he at the Scripture barre.
 2 His reason for it; whereas we heare from
 you of nothing but light, shining from God
 upon the hearts of men, and the great capa-
 city of that noble faculty of reason in man, so
 frequently boasted of; He acknowledgeth such
 darknesse over-spreading the mindes of men,
 as common notions, and mens judgement ac-
 cording

according thereto, are not to be rested in, but from them to the Word of God must the appeal be made for finall determination.

Goodwin.

It was the saying of Augustine, That God hath bowed downe the Scriptures to the capacity of Babes, and Sucklings; Tertullian hath much upon this account to excellent purpose; in one place (speaking of the Soule being yet simple, rude, and unfurnished with any acquired knowledge, either from the Scripture, or other Institution) he demands why it should be strange, that being given by God it should speake out (or sing) the same things, the knowledge whereof God giveth to his Children; not long after he admonisheth the Gentiles, that neither God, nor Nature he; and thereupon that they may beleieve both God, and Nature; wisheth them to beleieve their owne Soules; A little after he saith, that the Soule he speakes of, hath the words (and therefore the inward sences and impressions) of Christians, whom notwithstanding it wisheth that it might never beare, or see; Elsewhere having mentioned some expressions of affinity with the Scriptures, as oft coming out of the mouths of Heathen, he triumphs over them, as it were, with this acclamation; O the testimony of a soule naturally Christian! nor doth Calvin himselfe say any thing lesse then all this, when he saith; That God hath implanted (or inwardly put) the seed of Religion in the mindes of men, doubtlesse the seed sympathizeth richly with that body, which springs and growes from it: But these things by the way. All impressions, all principles of Light and Truth, which are found written in the hearts and consciences of men, are here written by the finger of God himselfe; therefore what Spirit, or Doctrine soever symbolizeth in notion, and
import,

import, with these or any of them, must of necessity be of the same parentage and descent with them, there being no originall parent or father of light, and truth, but God onely. And on the contrary, What doctrine or spirit soever, pieth any of these principles to sorrow or shame, and doth not lovingly comport with them, hereby declare themselves to be of a spurious and ignoble race: As Christ reasoned with the Jewes, If God were your Father, yee would love me, For I proceed forth, and come from God, but because they hated him, he concluded them to be the children of the devil.

Resbury.

As for your testimonies out of *Austin*, *Tertullian*, and *Calvin*, you do but make use of your old fallacy, from the part to the whole; the Scripture is in some things bowed down to the capacity of babes; is it in all things so? all milke, no strong meat? Did *Austin* thinke the Reason of man; competent to search out, and give a reason of all Scripture truths? this by name, about Predestination, and the execution thereof? let us heare himsele upon this Argument, *De verbis Apostol. Serm. II. The Potter hath power over the clay to make of the same lump one vessell to honour, another to dishonour: wilt thou dispute with me? nay, wonder with me; cry out with me, O the depth of the riches, let us both agree in feare, that we perish not in error; O the depth of the riches of the wisdom and knowledge of God, how incomprehensible are his judgements, and his wayes past finding out! Search things unsearchable, doe things impossible, corrupt things incorruptible, see things invisible, his judgements are unsearchable, let it suffice*

offer thee, and his waies past finding out. So for Tertullians testimonies, the soule hath the knowledge of some things, impressions of some things belonging to Christians; but you may as soon get oyle out of a flint, as out of these testimonies wryng your Conclusion: That all Divine Truths may be knowne by the naturall man, by reason of their agreement with the dictates of the naturall understanding, as it is now in the state of mankind, since the fall. For Calvin his seed of religion, you would faine discourse into fruit, but your Discourse is neither the shining of the Sun, nor rain from heaven upon it.

1 The seeds of some truths are writ upon the heart of man, as knowledge, but these of the Law, not of the Gospell; ---the *Wisdom* of God bid in a mystery, &c. *flesh and blood hath not revealed*, &c. *No man can say Jesus is the Lord, but by the spirit: the naturall man receives not the things of the spirit of God, neither can doe*, &c. *What man knowes the things of man?* &c. ----the *spirit of God, not of the World*, &c. The Naturall man darknesse, through corruption, by Satan further darkened.

2 The knowledge he hath by nature of those things of the law is very obscure, evanid, and clouded with many errors, and those invincible otherwise, then as by the discovery of the word diligently consulted.

3 The highest knowledge the Naturall man can attaine to, with whatsoever helpe of the Word of God (without the renewing and peculiar worke of the spirit, vouchsafed onely to the Saints, whereby they become such) is but histori-

historically, not intuitive, of logically apprehension, not of spirituall vision, and therefore such a knowledge, as is a great stranger to faith and repentance.

4 All saving fruit of this knowledge is utterly prevented, and the tendency of it to eternal life stifled, choaked, and perverted in every natural or unregenerate soule; and therefore how richly soever the seed sympathizeth with the body which springs from it, yet no such body shall spring from those seeds in the soyl of an unregenerate soul, partly through darknes, & error, and partly through pravity and perversnes; therefore your conclusion here is most impertinent, wherein you so insist upon the goodness of these seeds in their owne Nature, and in reference to their Author, God, as you overlook the badnesse of man, the subject of them through the corruption of his Nature, so full of darknesse, falsehood, and enmity against the truth of God, as thence these seeds must needs rot under the clods, except the soyle be supernaturally changed.

CHAP. XVII.

Goodwin.

Concerning the mystery of the Trinity, the incarnation of God, or the Son of God, the conception of a Virgin, with some other points of like consideration, commonly pretended to be against, or at least above, and out of the reach and apprehension of Reason; I clearly Answer.

1 That they are every whit as much; yea, upon the same termes, out of the reach of faith, as of Reason,

Q: For how can I beleieve (at least upon good grounds, and as it becommeth a Christian to beleieve) that which I have no reason, nor am capable of apprehending any reason; nay, for which there is no reason, why I should beleieve it? If it be said, I am bound to beleieve the doctrines specified, because they are revealed by God: I answer, That this is a rationall ground, whereof my Reason and Understanding are thoroughly capable, why I should beleieve them; the light of Nature clearly informeth me, that what God revealeth or speaketh must needs be true; and consequently worthy and meet to be beleieved. If it be further said, But Reason is not able to apprehend or conceive how three should bee really and essentially one, and the same; how a virgin should conceive and bring forth a Son, &c. I Answer, That no faith or beleefe in such things as these, is required of me, nor would be accepted with God, in case it were in me, above what I am able by Reason to apprehend and understand. As I am not able by my Reason to apprehend the particular and distinct manner how the three persons subsist in one and the same divine Nature and Essence: So neither am I bound to beleieve it; that which I am bound to beleieve in this point is only this, That there are three who doe thus subsist, (I mean in the same divine essence) and for this, my Reason is apprehensive enough why I should beleieve, viz: Because God himselfe hath revealed it (as hath been said) If I should confidently beleieve any thing more or further concerning the Trinity of persons (commonly so called, and there is the same reason of the other points mentioned) then what I know upon the cleare account of my Reason and Understanding, it would be presumption in me, and not faith; and I should contract the guilt of those whom the Apostle chargeth with intruding (or advancing themselves) into the things

things which they have not seen [i. e. *rationaly apprehended and understood.*] But

Resbury.

1 Whereas you say, these mysteries here mentioned of the Trinity, Incarnation, and the virgins conception, are pretended to be against, at least above Reason, it seemes you deny even these to be above the reach of Reason in fallen man, which yet in your discourse immediately insuing, you grant in deed though not in termes: but contradictions are no rare things in your discourse.

2 Whereas you say they are every whit as much; yea, upon the same termes out of the reach of Faith, as of Reason:

1 It is false, for Faith hath the proper, and immediate ground of beleeving them, the authority of the Word revealing them; But Reason hath not an immediate ground of discerning them, *viz.* such a light, as whereby they of themselves are visible to the naturall understanding, therefore when they are within the reach of Faith, yet are they not within the reach of Reason upon the same termes.

2 You equivocate, for seeming to carry on your former doctrine, you relinquish it. Formerly you made Reason the touchstone of the Scriptures; and whatsoever text of Scripture should not be found to agree with Reason, and to be relished by it, must be rejected: here you make the Scripture to be above the tryall of Reason, as appears by that which followes: For how can I beleeve? &c. If it be said I am bound, &c. This is a raticall ground, &c. the light of Nature, &c. Here you grant that Reason

son is to believe what the word affirms, merely for the authority of the word. But 1. This is contrary to your former doctrine, requiring that Reason finde a rationall tast and savour in the thing it selfe to bee beleaved. 2. Here Reason beleeves, rather then discernes the thing beleaved; it discernes the ground of beleaving, but not the nature or manner of the thing beleaved: therefore as before, the thing beleaved is not upon the same terms, out of the reach of Faith, as of Reason.

3 Whereas you object, That Reason is not able to apprehend or conceive how three should be really and essentially one and the same, &c. and then answer, no faith or beleefe in such things as these, is required, &c. Let me aske you this one thing; Is it not a fruit of naturall corruption, by the fall, that we apprehend no more towards the distinct knowledge of these things? If so, then are you bound to know, and knowing to beleave more of them; and your discourse about beleaving more then you apprehend, how unacceptable it would be, falls to the ground. But here againe you discover that *Popish & Pelagian* leaven; that God hath no right to require of man any more, then man hath power to performe; as formerly you argued from the command of God to the faculty of man. As for your Interpretation of *Colos. 2.18.* I cannot receive it, intruding into the things which they have not seen, is in true interpretation, which they have not seen in the doctrine of the Scriptures.

Goodwin.

2 If it be yet demanded, but is it not contrary to the

the grounds of Nature, and so to Principles of Reason, that a virgin should conceive a childe ; and if so, how can such a doctrine, according to what you have asserted, be received as from God, or as a truth? I Answer ; It is no wayes contrary to Reason, nor to any principle thereof, that God should be able to make a virgin to conceive, but very consonant thereunto ; as the Apostle Paul supposed it credible enough (as we lately heard) even in the eye of Reason, that God should make the earth bring forth her dead alive: indeed that a virgin should conceive in a naturall way, or according to the course of ordinary providence, is contrary unto Reason, but this Religion requireth not of any man to beleve ; nor doth it bear hard at all upon any Principle of Reason ; that God should be willing to doe every whit as great and strange a thing as that, (I mean as to cause a virgin to conceive) for the accomplishment of so great and glorious a designe, as the saving of a lost world. Nor is it contrary to Reason or any Principle thereof, that God or the first Being, being infinite, should have a manner of subsisting or being, far different from the manner of subsistence, which is appropriate to all created and finite beings, or that this manner of subsisting which is proper unto him, should be unto men incomprehensible. But most consonant it is to Principles of Reason, when God himselfe hath pleased so farre to reveale that appropriate and incomprehensible manner of his subsisting, as to declare and say that he subsisteth in three, that men should accordingly beleve it so to be.

So that most certaine it is, there is nothing in Christian Religion, which so far as it concerneth men to know and beleve, but what fairly and friendly comports with that Reason and Understanding which God hath given unto man, and what by a diligent and consci-

entious use of these noble faculties he may come to know and beleve, at least so far as to save his great interest of salvation.

Resbury.

This Section is of the same stamp with the former; the sum of it is this, That it is agreeable to Reason, to conceive of God, that he is, and that he can doe above the course of Nature, and comprehension of Reason, and that when God shall declare that such is his being, and his doings such, it is likewise agreeable to Reason to beleve him upon his word. But

1 Who denies this, but Mr. *Goodwin* and his associates in error? This is the very Doctrine of your adversaries, against which you dispute.

2 This no way agrees with your former Doctrines. 1. That which affirms, that all men have that light of Reason and Understanding, which according to Gods dispensation towards all men, they may improve to saving Faith and Repentance; For saving Faith requires the knowledge of these mysteries, which you grant here come onely so far within the reach of Reason, as that when God hath revealed them, it is rational to beleve his Word; without which, Reason could never find them out: But the greatest part of the men of the world have not the Scriptures. 3. That which affirms Reason to bee the touchstone of the Scriptures; you said but lately of Predestination, that whatsoever should be taught about it, otherwise then according to the Scriptures, and the truth, might be clearly disproved by the grounds of common Reason. You affirm page 16. That whatsoever doctrine or saying

bear hard, or fals foule upon any undoubted Principle or ground of Reason within you, must of necessity be an error: Now this principle and ground of Reason must be such, as in the account of men generally passeth for such a principle or ground. Now doubtlesse, that three should be essentially one, bears hard upon whatsoever grounds of Reason in you, or any man since the fall: That a Virgin should conceive, bears hard likewise upon Reason; I am sure it did so in the blessed virgin her selfe, *Luk. 1. 34.* therefore according to your doctrine formerly laid downe, these mysteries should be rejected, and indeed the whole doctrine of godlinesse, which the Apostle tells us *is a great mystery*, and therefore bears hard upon Reason.

Neither do you save your former discourse when you say, it doth not bear hard upon any principle of Reason, that God should be willing to doe as strange a thing, as to cause a virgin to conceive: For because the thing it selfe bears so hard upon Reason, and is so strange; therefore according to your former doctrine, the word affirming it, should be rejected. So for the manner of his subsistence, three in one, because it bears so hard upon Reason, as you here grant, that it is incomprehensible, according to your former doctrine, it ought not to be believed, as you know upon that very account, your good friends, the *Socinians*, beleeve it not; But when you meet with such instances as you dare not deny; as these now in hand, and yet they cannot be made to close with your doctrine, then you wind out of your
owne

owne doctrine it selfe, yet so, as you would seem still to hold it. In other instances, as about Election, and Reprobation, Redemption, Renovation, the perseverance of the Saints, you will hold stilly to your grand doctrine of the preheminance of Reason, because the doctrine of personall election, and reprobation, and the dominion of God therein, reliseth not with your Reason; because the dependance of redemption upon election, and the doctrine of the Saints perseverance, and of the efficacy, and peculiarity of grace relish not with your Reason, therefore they must be rejected, though the Scriptures be as evident for them, as for the Trinity and Incarnation. And hee that should argue with you, as you doe here; that it is not contrary to Reason, neither doth it bear hard upon any principle of Reason, that God should have a dominion, to man incomprehensible, would be rejected by you upon this account, that such a Doctrine it selfe was not according to Reason. Look over your conclusion, concerning the unchangeable love of God to the Saints; and your questioning of the Scriptures, in case they either in terms, or by just consequence, avouch the same, pag. 335. of your book formerly alleadged, and tell me if it be not as I say.

As for the close of your Section. 1. That there is nothing in Christian Religion, &c. but what fairly comports, &c. To this, I oppose this assertion, formerly made good, That in Christian Religion, there are many things above, many things crosse to mans corrupt Reason. 2. That by a diligent and conscientious

entious use, &c. I have formerly shewed at large, what putrid Pelagianisme is here obtruded,

Goodwin.

2. *Looke how many precepts, exhortations, admonitions, I stand charged by God to submit unto, and practise, I am under so many charges and engagements from him likewise, to exercise my Reason, and understanding. 1. To apprehend aright the mind of God in every of these respectively, lest when he enjoyneth me one thing, I through mistake should doe another. 2. To consider how, when, and in what cases I am commanded by him to doe this or that. 3. (And lastly to passe by other particulars.) To gather together, and call up upon my soul all such motives and considerations, which I am able, whereby to provoke, stir up, and strengthen my self to the execution, and performance of all things accordingly. When God commandeth me to strive to enter in at the streight gate, to seek his kingdome, and the righteousness thereof, in the first place; To labor for the meat which endureth to everlasting life; To bee a man in understanding: (To omit other precepts of like nature without number) he commandeth me consequentially, and with a direct, clear, and necessary implication, to rise up in the might of my reason & understanding, in order to the performance of these things, nor am I capable of performing the least of these great, and most important commands, in any due manner, but by interressing my Reason, Judgement, and Understanding, and this thoroughly, and effectually, in and about the performance: The truth is, I stand bound in duty and conscience towards God, and in faithfulness to mine owne soule, neither to beleieve any thing at all, as coming from God, which I have not,*

it may have, a very substantiall ground in Reason to beleeve, commeth indeed from him; nor yet to doe any thing at all, as commanded by him, unlesse there be a like ground in Reason to perswade me that it is indeed his command.

Resbury.

Many waste words still, according to your manner. One passage or two we must call to account.

1. God commands you, you say, in such and such precepts, to rise up in the might of your Reason, &c. Wee heare in Scripture of the weaknesse of Reason, as to the things of God, not sufficient of our selves to thinke a good thought, &c. We hear of the might of the Word Preached, to cast down the strong holds and reasonings in man against the things of God: But where this mighty Reason dwels, I would willingly aske Mr. Goodwin, but that I feare he will send mee *Racovia.*

2. Nothing may you beleeve as comming from God, which you have not very substantiall ground in Reason to beleeve commeth from him; the like for obedience to his Commands: If you meant Reason enlightened, and sanctified by the Word and Spirit, thence beleeving upon the authority of the Word, your meaning was the same with theirs whom you oppose; but your meaning is, Reason, by its own light, receiving, or rejecting the Word it selfe according as such and such Doctrines, are above or not above, contrary, or agreeable to the apprehensions of the Natural man, as wee have clearly found you
out

out formerly, and to this you have been answered over and over, according as your tautology hath given occasion.

Goodwin.

I confesse (good Reader) I have presumed at somewhat an unreasonable rate upon thy patience, in detaining thee so long with the Argument yet in band; But the sense of that unconceivable mischiefe and misery, which I most certainly know have been brought upon the World Christian, (at least in our Quarters of it) and which lies sore upon it at this day, by means of the reigning of this Notion, and Doctrine amongst us, That men ought not to use, but lay aside their Reason in matters of Religion; lyeth so intolerable sad and heavy upon my spirit, that I could not relieve my selfe to any competent degree, with saying lesse then what hath been said, to relieve the world, by bewing in sunder such a snare of death cast upon it, most assuredly all the ataxies, disorders, confusions, seditions, insurrections, all the errors, blasphemous opinions, apostasies from the truth and wayes of holinesse, all trouble of mind, and sad workings of conscience in me; all unrighteousnesse, and injustice, all bribery and oppression, all un-man-like selfe-seeking and prevaricating with publique interests and trusts; all covetousnesse and deceit, and whatsoever can be named in this world, obstructive, destructive, to the present comfort and peace, to the future blessednesse and glory of the sons and daughters of men, proceed and spring from this one root of bitterness and of death: they neglect to advance and engage home their Reasons, Judgements, Understandings in matters of Religion, to imploy and improve them according to their proper interests and capacities in these most important affaires.

Resbury.

Your tongue is your owne, in way of apology for your wandring discourse: hitherto you tell us of the deep apprehensions you had of that unconceivable mischiefe, &c. brought upon the world by that doctrine, That men must lay aside their Reason in matters of Religion; a meer Hob-goblin of your own making; that you may have something to pelt at. Now Reason is to be laid aside, and how not, we have shewed distinctly formerly; not as you represent; as if men should look at it as their duties to be Ideots and mad men in seeking into the things of God.

As for those Ataxies, &c. hence they are, That men have been so bold to oppose their owne corrupt reasonings against the word of God, instead of following the light and guidance of it, and captivating their fleshly reason to the Doctrines of Faith.

Goodwin.

O Reader, my mouth is open unto thee, my heart is enlarged (now for a recompence in the same, I speake unto thee, as a deare Brother in Christ) be thou also enlarged, say unto the world round about thee, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light; doubtlesse the world should soone finde it self in another manner of posture then now it is, and see the whole Hemisphere of it filled with the glorious light of the knowledge of God in Jesus Christ, if the inhabitants thereof, every man from his quarters, would be perswaded to rise up in the might of his abilities, those heavenly endowments of reason, judgement,
under-

understanding, wherewith God, by Jesus Christ hath re-invested them to seeke after him, by enquiring diligently into, by weighing narrowly all those things, as workes of Creation, workes of Providence, inscriptions upon the Soule, and especially the sacred word of extraordinary revelation, wherein, and whereby God hath drawne neare unto men, and (as it were prepared) postured, and fitted himselfe on purpose to be found and knowne, and this as well in the excellency of his Grace, as of his Glory, by all those who upon these termes seeke after him. The time was when the Spirit was not given, because Christ was not glorified in Heaven; the time now is wherein the Spirit is not given unto the world, according to the preparations, and royall bounties, and magnificence of Heaven, because he is not glorified on earth by the worthy employment of the meanes, abilities, opportunities vouchsafed unto men; the Word of God makes it one argument of the wickednesse, and sensuall wayes of men, that they have not the Spirit; yea, the Apostle Paul by charging the Ephesians to be filled with the Spirit, clearly supposeth it to be a sensuall straine of a voluntary unworthinesse in men, if they have not a very rich and plentifull anoynting of the Spirit.

Resbury.

A word or two to this wordy Paragraph.
 I Say unto the world awake, &c. Say you to your Reader. But for as much as this sleep is the sleep of death, as is here evident, in that the waking from it, is standing up from the dead; where is now that mighty Reason, Understanding, Judgement, you have so often told

told us of, (as here again you doe) in the naturall man?

2 The time now is (you say) wherein the spirit is not given unto the world, according to the preparations of the royall bounty, and magnificence of heaven, because, &c. this is (as formerly we have seen at large) the *Pelagian* doctrine so famously branded; that grace is given according to our merits, the *Popish* doctrine of the merit of congruity: the *Jesuiticall* doctrine, That he that doth what in him lyes by the strength of Nature, shall thereby obtaine Grace.

3 The Word of God (you say) makes it one argument of the wicked and sensuall waies of men, that they have not the spirit, *Judg. 5. 18, 19.* what then? you adde; yea, the Apostle Paul by charging the *Ephesians* to be filled with the spirit, clearly supposeth it to be a voluntary strain of sinfull unworthinesse in men, if they have not a very rich and plentifull anoynting of the spirit.

Ans. 1. These *Ephesians* were regenerate, and spoken to as regenerate; therefore this concludes nothing for the naturall man.

2. Tis true, what you say concerning the Naturall man, but false that you would conclude, that therefore the Naturall man hath power to obtaine this anoynting of the spirit; from mans duty, to his ability, is a meer *non sequitur*. It is the duty of the naturall man, to fulfill the law of God (otherwise the transgression of the Law is not sin) yet it is impossible for him. *The flesh is not subject to the Law of God, neither can be.* It is the duty of the naturall man
when

when the Gospel is preached to him, to come to Christ, and a sinful straine of voluntary unworthinesse, that hee comes not ; Yee will not come to me that yee might have life, saith Christ to the Jewes, rebuking them : Yet none can come to him except the Father draw him ; and this drawing of the Father is not according to any preparation of man drawn ; He will have mercy on whom he will have mercy, and compassion on whom he will have compassion ; It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. It is the duty of the naturall man, to receive the things of the spirit of God revealed in the Gospel, which yet he cannot do, without the renewing work of the spirit, whereby he becomes a spirituall man, because they are spiritually discerned. But to obtaine this renewing worke of the spirit, is not in his power, hath no dependance upon any thing by him done in order thereunto. The wind bloweth where it listeth, thou hearest the sound thereof, but knowest not whence it comes nor whither it goes ; so is every one that is born of the spirit.

CHAP. XVIII.

Goodwin.

HE that lives up to those principles of light, which God hath vested in him, is under the beatificall influence of that most rich promise of Christ ; To him that hath, shall be given, and he shall have abundantly ; By him that hath (in this promise) is meant (as clearely appears from the tenor of the Parable immediately preceeding) such a person, who useth, imployeth, improveth that

that which he hath, hereby declaring that he hath what he hath; nor is that which he is here said to have, any thing of a Spirituall or supernaturall import, this likewise is evident from the said Parable, for here one of the three, who all had received talents, one, or more, all which talents must needs by the course of the Parable be supposed to be of one and the same kind; nor is the least intimation of any difference, especially of any specifick difference between them, is said to be an evill and sloathfull Servant, notwithstanding his talent, and because of his sloathfulnessse, to be cast into utter darknesse; these are no Characters (especially in the judgement of those, with whom we are to conflikt in the ensuing Discourse) of persons that had received any thing saving, or supernaturall. But by that which is here promised to be given, and that in abundance, to him that hath, must of necessity be meant somewhat, that is of a spirituall and saving nature; this also is evident from the carriage of the same Parable, where the Servants who had received the talents, and employed them faithfully (by whom are typified our Saviours, &c. &c. those that have, as was lately said) are graciously invited by their Master into this joy, Enter thou into thy Masters joy: So to the other, enter thou into thy Masters joy.

Now if either God or Christ, be signified or meant by the Master of these Servants (as I suppose no man questions, but that either the one or the other are typified hereby) by entering into their joy, cannot be meant a receiving of greater measure of naturall gifts or endowments, nor of receiving any reward, which belongs to persons qualified only with such endowments;

when the Gospel is preached to him, to come to Christ, and a sinful straine of voluntary unworthinesse, that hee comes not ; Yee will not come to me that yee might have life, saith Christ to the Jewes, rebuking them : Yet none can come to him except the Father draw him ; and this drawing of the Father is not according to any preparation of man drawn ; He will have mercy on whom he will have mercy, and compassion on whom he will have compassion ; It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. It is the duty of the naturall man, to receive the things of the spirit of God revealed in the Gospel, which yet he cannot do, without the renewing work of the spirit, whereby he becomes a spirituall man, because they are spiritually discerned. But to obtaine this renewing worke of the spirit, is not in his power, hath no dependance upon any thing by him done in order thereunto. The wind bloweth where it listeth, thou bearest the sound thereof, but knowest not whence it comes nor whither it goes ; so is every one that is born of the spirit.

C H A P. XVIII.

Goodwin.

HE that lives up to those principles of light, which God hath vested in him, is under the beatificall influence of that most rich promise of Christ ; To him that hath, shall be given, and he shall have abundantly ; By him that hath (in this promise) is meant (as clearely appears from the tenor of the Parable immediately preceeding) such a person, who useth, employeth, improveth
that

that which he hath, hereby declaring that he hath what he hath; nor is that which he is here said to have, any thing of a Spirituall or supernaturall import, this likewise is evident from the said Parable, for here one of the three, who all had received talents, one, or more, all which talents must needs by the course of the Parable be supposed to be of one and the same kind; nor is the least intimation of any difference, especially of any specifick difference between them, is said to be an evil and sloathfull Servant, notwithstanding his talent, and because of his sloathfulness, to be cast into utter darknesse; these are no Characters (especially in the judgement of those, with whom we are to confitt in the ensuing Discourse) of persons that had received any thing saving, or supernaturall. But by that which is here promised to be given, and that in abundance, to him that hath, must of necessity be meant somewhat, that is of a spirituall and saving nature; this also is evident from the carriage of the same Parable, where the Servants who had received the talents, and employed them faithfully (by whom are typified our Saviours, *οἱ ἀποστόλοι* those that have, as was lately said) are graciously invited by their Master into this joy, Enter thou into thy Masters joy: So to the other, enter thou into thy Masters joy.

Now if either God or Christ, be signified or meant by the Master of these Servants (as I suppose no man questions, but that either the one or the other are typified hereby) by entering into their joy, cannot be meant a receiving of greater measure of naturall gifts or endowments, nor of receiving any reward, which belongs to persons qualified only with such endowments;

as these; but salvation or eternall blessednesse and glory; if so, it roundly followes, that by what Christ promiseth shall be given to him that hath (in the sense declared) is meant somewhat of a saving consequence, as regenerating Grace, the sanctifying Spirit of God, Faith, and the like. And promising not onely, or simply, that to him that hath shall be given, but further, that he shall have abundantly, he clearly signifies, that in case men will stir up, provoke, and lay out themselves accordingly in the improvement of such abilities, and gifts, which shall from time to time be vouchsafed unto them; they may by vertue of the bounty and gracious decree of God in that behalf, attaine and receive from God what proportion or measure of the Spirit of Grace, and of God they can desire, therefore they that teach men to be meerly passive in matters of Religion, and forbid them the use of their Reasons and Understandings, as unlawfull, and dangerous, in these affaires; how prudently soever they may consult their own carnall ease, honour, and worldly accommodations by such a doctrine; yet herein they say to men (in effect) be not excellent, let it never be said that the God of heaven hath made you rich or great.

Resbury.

Mr. Goodwin hath here led us to that famous Scripture, the Parable of the Talents, a Scripture so much abused by the whole nation of the Jesuites, in whose steps the Arminians tread, and amongst them this Author.

1. Let us see his Interpretation hereof. 2. The true Interpretation.

1. For his; It labours with two very great diseases. 1. Self-contradiction. 2. Pelagianisme. 1. For self-contradiction, spiritual and supernaturall, are here one and the same with him;

appeares in these words. 'Nor is that which he is said to have, any thing of a spirituall or supernaturall import. A little after saving and supernaturall are one and the same with him, in these words. These are no characters of persons that had received any thing saving or supernaturall. Presently after spirituall and of saving nature are one and the same in these words. By that which is here promised to be given, must of necessity be meant some thing of a spirituall, and saving nature, : and this in opposition : to naturall, in these words ; by entering into the Masters joy cannot be meant a receiving of a greater measure of naturall gifts or endowments, nor of receiving any reward which belongs to persons qualified onely with such endowments as these. But salvation, or eternall blessednesse and glory : If so, it roundly follows, that by what Christ promiseth shall be given, &c. is meant somewhat of a saving consequence, as regenerateing grace; the sanctifying Spirit, faith and the like, thus he ; Whence it is evident, that grace is not here naturall, that what is naturall is not saving, that regenerateing grace is spirituall and supernaturall given upon the improvement of naturall endowments : but how doth this accord with his former Doctrine, about which he laboured so much that in the argument of the efficacy of grace, the word supernaturall was no where in Scripture so much as virtually found, that the word naturall distinguisheth not the unregenerate from the regenerate, &c.

We observed formerly that what he speakes here presently after concerning mens attaining
M what

what proportion and measure of the Spirit of grace they can desire upon the improvement of such gifts and abilities as they shall from time to time receive, doth involue him in a contradiction to what he there had taught; if he here meane the worke of the Spirit, to be any other then such an influx as is attemperd and proportioned to mans naturall acting, and therefore naturall, but if that be his meaning, then doth he contradict himselfe here, making all that is saying to be supernaturall as we have now observed, but he hath drunke deepe of an intoxicating cup, wonder not if he Stagger like a drunken man.

2. For *Pelagianisme*, as plaine and palpable as may be; that regenerating grace, the sanctifying spirit, faith and the like is given to men upon the use, employment and improvement of naturall endowments, which is that Stigmatized doctrine of *Pelagius* so notoriously refuted and condemned, as formerly hath been cleared; where we had this very doctrine in the hands of the *Massilians* related by *Prosper* charging them therein with high *Pelagianisme*, onely Master *Goodwin* hath another fetch for it, that new vouchsafements by *Iesus Christ* unto all in their naturall birth, he tels us of, which how miserable a shift it is, hath formerly been discovered.

But that we may have the whole mystery of Master *Goodwins* doctrine about this point, and see his vaine, and selfe-subverting Sophistry. I shall add and examine a notorious passage, Page 329. and 330. of his Book, the summe whereof is as followeth.

1. 'Regeneration (saith he) imports a reiteration

tion

tion of some generation or other. I answer, regeneration is a generation over and above a former generation. 2. It cannot import a repetition of naturall generation: true, therefore it must import a repetition of spirituall generation. False it is, (as will appeare by and by) a spirituall generation over and above the naturall generation, a repetition, if he will needs have that word of generation, but not of naturall nor spirituall generation, but only of the genus common to both, one opposite species succeeding another. He goes on, 'Naturall and spirituall generation are *contra-distinguished* the one to the other, 1 Pet. 2. 23. and John 3. 6. True, and hence your discourse wil come to nought as will appeare by these Scriptures mentioned when we have heard your conclusion, for which you are making way in these words, *viz.* 'Now I suppose there can hardly be any instance givett where the introduction of one contrary forme or quality into the subject is termed a repetition of the other; as for example, calefaction is never termed a repetition of Frigefaction: Pittifull Sophistry: No such thing is here pretended; the spirituall birth is a repetition, not of the opposite species or contrary forme; as you phrase it, to wit, the naturall birth, but onely of the genus birth. As Calefaction succeeding Frigefaction, is a repetition, not of Frigefaction, the opposite species, but of alteration, the genus.

Now comes your conclusion, but it is an evill egg of an evill bird, a false conclusion, from a false discourse; you conceive that regeneration relates not to the naturall generation, as naturall; but unto the spirituall state and condition

of men in respect of their naturall condition and birth. But the Scriptures newly mentioned prove two things utterly destructive of this conclusion of yours. 1. That men by naturall generation have nothing spiritually good in them but the contrary, and that to the utmost. 2. That regeneration relates to the naturall generation, as miserably corrupt and sinfull, though our Saviour shews the necessity of regeneration or the second birth, because by naturall generation or the first birth we are so sinfull; it being the *birth of the flesh* in opposition to the *birth of the Spirit*, 3 John 6. with the Context; thus Peter opposeth regeneration as that generation which is of incorruptable Seed, to naturall generation as that generation which is of corruptable Seed; evidently that both he & our Saviour opposeth the latter in its excellency to the former in its wretchednesse and therefore in no wise relates to the former according to any excellency in it to be repeated. In laying downe this conclusion, you tell us that men generally in the dayes of their youth degenerate from the innocency of their childhood and yonger years, and corrupt themselves with the principles and wayes of the world whence you give us to understand, that regeneration appropriable onely to persons living in years of discretion, is a repetition of that spiritual purity, which in their naturall birth they had; but,

1. Naturall birth, and that as it relates, to regeneration hath no more innocency or spiritual purity in it, then what the flesh imports in utmost opposition to the Spirit.

2. This degeneration you speake of from the

the spirituall excellency of their naturall birth,
such as whereby spirituall life received in
natural generation is extinct or not? if not;
when a man yet living may be borne againe to
the same life, which you grant most absurd, al-
lowing *Nicodemus* discourse for good in this
point, and it is most manifestly absurd to every
one. If it be extinct; then 1. What is the advan-
tage of it, and so to what end was it vouchsafed
to men? 2. Regenerating grace prevents all
abilities in man, finding him wholly dead, as
to spirituall life; where then is that mighty
reason, understanding, &c. you are wont to tell
us of, and those endowments, and ability for
the improvement of them which here in your ex-
plication of.

This Parable you mention, in order to regene-
rating grace, you further tell us that in and up-
on their spirituall state, in respect of their natu-
rall generation, they are if not simply, you doe
not say (though) but (if) not simply, and abso-
lutely, yet comparatively innocent, &c. where-
by it appears that you have a good minde,
simply, and absolutely to deny originall sinne in
them. And in respect of these qualifications, in
grace and favour with God, upon the account
of the death and sufferings of Christ; formerly
we heard from you of a saving light vested in the
natures of all upon this same account; the vani-
ty of which doctrine we have discovered.

Now you tell us of a state of Favour wherein
upon the same account all children are, and
the prooffe we must expect in your second part,
in the meane time the same arguments which re-
futed your former opinion, refute this too with

the same breath, and we must heare the Apostles telling us that *we are by nature the children of wrath*. But you will here say something to confirme it *Mat. 18. 1, 2, 3.* Whence you infer a wrestled conclusion, that unlesse we shall say that children are in such a state of favour with God; we shall make our Saviour (in effect) to say, that unlesse his disciples be like unto those who are in a state of condemnation, they cannot be saved: But this according to your usuall wringing rather then concluding. For answer, 1. Our Saviour compares them in their qualification, not in their state or condition. 2. This comparison will not conclude infants in a saving state for first, though in humility negative, rather then positive, they must be like children, yet that is not all; they must not onely be free from pride, ambition, &c. as children through the incapacity of their tender age are, but further, they must have a humble and remorsefull sense of sinne, with contrition and selfe-loathing, an high esteeme and true impression of free grace pardoning, withall, faith, repentance, &c. which children have not, secondly, they growne to years of discretion, cannot in this humility wherein they are compared be like children, but from a principle of regeneration, whereas in children it is onely through incapacity of their age; therefore such qualifications in persons of years, conclude higher for them, then in Infants. As children are radically rationall, though in their infancy reason cannot expresse it selfe in many fruits: so are they radically sinfull, and that unto death in sin, though sin in that age cannot expresse it selfe as to many fruits of it.

In the next place you anticipate an objection which you could not but so that your doctrine is lyable to; not any thing you say that hath been said upon this last account, supposeth children to be begotten or borne without originall sinne, then you adde, onely that indeed hath been said, which supposeth that, that sinne which is in children, is taken away by the death of Christ: So that they are generally whilst children, in the favour of God through Christ, notwithstanding that sinne which is in them, which is as much as to say, they are borne without the guilt of originall sinne. Death (according to your doctrine here) raignes not over those that have not sinned after the Similitude of Adams transgression; againe, that state of corruption by naturall birth which you allow is far different from that which the Scripture teacheth; yours is but such a state as is found in the regenerate, as is notwithstanding that corruption, a saving state; the Scripture teacheth it such a state of flesh, as without regeneration changing that state there can be no salvation. One passage I had almost forgot, whereas you say regeneration is appropriable onely to persons growne to years of discretion, allowing what hath over & over been proved, that without regeneration there is no person in a saving state, it will hence follow, that so many children as are saved are regenerate.

Hitherto Master *Goodwins* interpretation (with the examination of it,) which we had good reason to set downe in contradistinction to the true interpretation which now followes. And it is such as will evidence it selfe clearly to suit

with the Parable, and is withall the sence of the Fathers generally who have spoken to it ; as likewise, (at least the prime sence) of diverse Moderne Divines of the best note : See the text, *Mat. 25. 14. to the 31. to which is Paralel, Luke 19. to the 28.*

The maine parts of this Parable are three : the

First, Of a man, (a noble man *Luke 19. 12.*) travelling into a far Country (to receive a Kingdome *Luke, ibid*) and committing to his servants his goods, and these goods (talents, *Mat. 25. 15. pounds, Luke 19. 13.*) by them to be employed for encrease to their Lord. *vers. 14. 15.*

This noble man is Christ, this far Country heaven, his journey thither, his ascension ; the Kingdome he is gone to receive, the Kingdome of glory at the resurrection ; these servants, the Ministers of the Gospell, these talents or pounds the doctrine of the Gospell, committed to their Ministry ; their employment for encrease, the faithfull discharge of their Ministry, with diligent labour against manifold hazzards, whereby the Gospell-Kingdome of Christ takes place in the world and is enlarged, as in the Parable *Luke 12. 41. to the 49.* the servant there is not the Christian in generall, but the Minister of the Gospell, *viz.* the Steward of his Lords house, whom upon his faithfull discharge of his trust in the household, *his Lord will make him Ruler over all that be bath,* *verse 42. with 44.* So here the servants are the same ; *si* Ministers of the Gospell, to whose trust the Lord hath committed the manning & improvement of his estate, *si* his Kingdome here upon Earth, till his next coming

ing, whom upon their faithfull discharge of this
their trust, he will in like manner advance to
further Rule, as in the third part of the Parrable
is exprest, vers. 21. and 23.

Quere. But what may the inæquality of the
talents here signifie?

Ans. In Parables there are some essentiall
parts, some amplifications for ornament; the
essentiall parts are of speciall signification, in
close connexion with the scope, the amplificati-
ons of more generall signification, which if they
should be too presiously restrained, would many
times pervert the true interpretation; as to give
one instance. In the parable of the rich man in
Hell, he is represented as taking care for his
friends upon earth, that they may not come into
those torments; we may not hence conclude
that the damned in hell, have a loving affection
towards, and a tender care of their friends yet
living in the world, such an amplification no es-
sentiall part I conceive the inæquality of the ta-
lents here to be of this general signification, that
the Lord doth in much wisdom, and with due
circumspection commit the Gospell ministry to
the Ministers thereof, good & bad; of the like con-
sideration is that wch immediately follows viz. to
every one according to his severall ability; that is
ingeneral, the Lord requires a faithfull discharge
of their Ministry, from every one of them; e-
ven the meanest, but he that should give such a
speciall interpretation as this; that even those
Ministers who prove unfaithfull, and inbane
condemnation in the end, had the least charge
committed to them, and the least opportunities
of Gospell ministrations, should swerve from
the

the truth ; therefore to shew that this is no speciall part of the Parable, in *Luke* there is no inequality of the pounds, nor different ability of the Servants mentioned.

The second part of the parable vers. 16. 17, 18. the carriage of those servants in the absence of their Lord; two of them trade with their talents and make encrease ; these are the fruitfull Ministers, who give diligent heed to the worke of the Ministry which they have received of the Lord, their increase is the fruits of their labours in the conversion and edification of soules, in planting and propogating the Churches of Christ ; By the faithfull discharge of the Gospell ministry, the Kingdome of Christ in the world increaseth, as when leaven is put into dough, the Masse encreaseth, or as when a graine of Mustardseed growes into a spreading tree. The third digs into the earth and hides his Lords money ; this is the unfaithfull Minister, who neglects the charge committed to him, the doctrine of the Gospell, by Christ committed to his hand, as a lighted candle, which *be puts under a busbell*, or under a bed, so that it gives no light to the house ; the unfruitfull Steward that gives not the family their meat in due season ; too sloathfull to endure the labours of the Ministry, too fearefull to abide the hazards, and undergoe the sufferings, too worldly and sensuall, to minde the spirituall concerns thereof, with the necessary neglect of the things of this life. Now ensues the third part of the Parable, the returne of this Noble man, his calling these servants to account, and rendring to them according to their carriage in his absence, v. 19, to the 31.

The returne of this Noble man, is the coming of Christ to judgement ; his reckoning with his servants : his calling the Ministers of the gospell to account ; A word of weighty caution here to them ; with them shall Christ begin, in the day of judgement : The accounts of the first and second here, are the accounts of the faithfull ministers, the ministry in their hands hath been fruitfull, the recompence rendred them by their Lord, making them rulers over many things, and receiving them into his joy, is the State of glory conferrd upon them ; a state of highest honor and fullest joy, agreeable hereunto is that of the Apostle. *1 Thessal. 2. 19, 20.*

The account of the third servant, is the account of the evil and unfruitfull Minister who to colour his own sloath and wickednesse, chargeth the Lord with austerity and unrighteousnesse ; the manner of hypocrites, and wicked ones, to cast their faults upon the Lord, guilty at once of disobedience and insolence. The labours and hazards which are indeed required of the faithfull Minister, he looks at as intolerable, and therefore takes an easier course, but to the destruction of himself and his hearers, repining in his spirit against the Lord, who hath made the ministeriall charge so laborious and hazardous, *vers. 24, 25.*

The answer of his Lord unto him. *vers. 26, 27.* is such, as makes way for his condemnation out of his own mouth *Lu. 19. 22.* Because he had such hard thoughts of Christ, to whom he must give account, he should therefore have used his utmost diligence to have fulfilled his ministry ; Christ shall need no other testimonies against
the

the wicked then their own at the day of judgement, nay their own mistakes & evil apprehensions of him, shal yet be testimony sufficient against them to condemn them, and justifie him in their condemnation. But who are these exchangers here? the hearers of the gospell preached, by the faithfull preaching of the gospell, many hearers are gained unto the Lord, others are left more inexcusable, both making for the glory of Christ at the great day, and therefore the faithfull Ministers, a sweet savour of Christ unto God, in them that are saved, and in them that perish, 2 Cor. 2. 15.

The sentence of judgement is begun, ver. 28. That trust and honour which was conferrd upon him, shall be taken from him, and conferrd upon the faithful minister, what is that? the glory of the faithfull minister in the sight of men and angels, shall receive increase from the condemnation of the unfaithfull; Script of all that honour which sometime was vested in him, the confirmation of this sentence, vers. 29. *He that bath;* not onely what the Lord committed to him, but what he required of him, the encrease of his talents, to him shall be given glory, as a recompence of his faithfulness, and he that hath this recompence of glory, shall receive encrease, and it shall be abundant to him, from the condemnation of the wicked, and unfaithfull servant, as by the destruction of the vessels of wrath is made knowne so much the more, the riches of glory on the vessels of mercy. Rom. 9. 22, 23. On the contrary from him that bath not, viz. that which the Lord required; the encrease of his talent; shall be taken away even that
which

which he hath, viz. that honour which he received from Christ, committing to his trust the Gospell Ministry, and which in the eyes of men by vertue thereof he bore in this world, which now shall end for ever in utmost shame and torments, v. 30. and so as from the Glory of the faithfull Minister his misery shall encrease; as hence weeping and gnashing of teeth to the wicked Jewes that they see *Abraham, Isaac and Jacob* and all the Prophets in the Kingdome of God, and themselves thrust out. Luke. 13. 28. so that every way, to him that hath, shall be given, and from him that hath not shall be taken away even that which he hath. And now I appeale to the Judicious reader, if this be not a naturall interpretation of this Parable, and what is there now in it, for the improvement of naturall indowements to the obtaining of regenerating Grace.

This Section he closeth with a false charge, as if his adversaries taught men so to lay aside reason and understanding as to be meerly passive in matters of Religion, with avile slander, as though they consulted their owne worldly concerns in holding the truth against him and his fellowes, with *Laodicean* pride assigning unto man his excellency upon these termes, that upon the improvement of his natural abilities, preventing regenerating grace he is made great by God. If I should now shew what by regenerating grace the men of his Confederacy understand, his error would yet further appeare, but the digression would be too long: Onely this passeth as an Article of Faith amongst them. That all the operations of God being performed, which he useth for working Conversion in us, yet so doth
Conversion

the wicked then their own at the day of judgement, nay their own mistakes & evil apprehensions of him, shal yet be testimony sufficient against them to condemn them, and justifie him in their condemnation. But who are these exchangers here? the hearers of the gospell preached, by the faithfull preaching of the gospell, many hearers are gained unto the Lord, others are left more inexcusable, both making for the glory of Christ at the great day, and therefore the faithfull Ministers, a sweet savour of Christ unto God, in them that are saved, and in them that perish, 2 Cor. 2. 15.

The sentence of judgement is begun, ver. 28. That trust and honour which was conferrd upon him, shall be taken from him, and conferrd upon the faithful minister, what is that? the glory of the faithful minister in the sight of men and angels, shall receive increase from the condemnation of the unfaithfull; Stript of all that honour which sometime was vested in him, the confirmation of this sentence, vers. 29. *He that bath;* not onely what the Lord committed to him, but what he required of him, the encrease of his talents, to him shall be given glory, as a recompence of his faithfulness, and he that hath this recompence of glory, shall receive encrease, and it shall be abundant to him, from the condemnation of the wicked, and unfaithfull servant, as by the *destruction of the vessels of wrath is made knowne* so much the more, the riches of glory on the vessels of mercy. Rom. 9. 22, 23. On the contrary from him that *bath not*, viz. that which the Lord required; the encrease of his talent; shall be taken away even that
which

which he hath, viz. that honour which he received from Christ, committing to his trust the Gospel Ministry, and which in the eyes of men by vertue thereof he bore in this world, which now shall end for ever in utmost shame and torments, v. 30. and so as from the Glory of the faithfull Minister his misery shall encrease; as hence weeping and gnashing of teeth to the wicked Jewes that they see *Abraham, Isaac and Jacob and all the Prophets in the Kingdome of God*, and themselves thrust out. Luke. 13. 28. so that every way, to him that hath, shall be given, and from him that hath not shall be taken away even that which he hath. And now I appeale to the Judicious reader, if this be not a naturall interpretation of this Parable, and what is there now in it, for the improvement of naturall indowements to the obtaining of regenerating Grace.

This Section he closeth with a false charge, as if his adversaries taught men so to lay aside reason and understanding as to be meerly passive in matters of Religion, with avile slander, as though they consulted their owne worldly concerns in holding the truth against him and his fellowes, with *Laodicean* pride assigning unto man his excellency upon these termes, that upon the improvement of his natural abilities, preventing regenerating grace he is made great by God. If I should now shew what by regenerating grace the men of his Confederacy understand, his error would yet further appeare, but the digression would be too long: Onely this passeeth as an Article of Faith amongst them. That all the operations of God being performed, which he useth for working Conversion in us, yet so doth
Conversion

Conversion remain in our power as that we may not be converted. So that all the efficiency they acknowledge in converting grace, is to give us a power of Conversion, not Conversion it selfe: which how contrary it is to the truth, and with how much clearnesse the efficacy of grace certainly and infallibly working Conversion it selfe is by the Fathers in the *Pelagian* controversie demonstrated, I shall not need here to say, if the Reader beare in minde what hath been said above.

CHAP. XIX.

We have done with his Motives to read his Book: Now follows the third part of his Preface, viz. A prevention of Objections against the reading thereof; In this and the next which is likewise the last parr, we shall not need to spend much time, there being little but impertinencies, beside what hath been answered before, we shall therefore touch upon such things as are observable, and as the Case shall require, insist sometimes more largely.

Object. 1. That he teacheth the possibility of the Saints finall Apostacy, he teacheth more then the possibility thereof, so that it many times comes to passe; for answer hereto he refers to the ninth Chapter of his Book; but the judicious Reader will finde there as every where else nothing but Errors.

Object. 2. That he exalts nature to the prejudice of free grace, he answers hereto as followeth, which we shall set downe in his owne words, as formerly we have done (because this is a passage that

that requires distinct Examination,) and then accordingly examine it.

Goodwin.

Concerning the Grace of God and the freeness thereof, I hold and teach nothing but what sayrely and fully accords with these positions.

1. That the originall or first spring of the salvation of the world, and so of every particular person, that comes to be saved, was in and from the Grace, the free Grace and good pleasure of God.

2. That the whole method or systeme of the Councels by which and according to which God effecteth and bringeth to passe the salvation of all that are saved, did proceed wholly and entirely from the same grace and good pleasure.

3. And more particularly, That the gift of Jesus Christ for a Mediatour and Saviour unto the world, and so the Grant or Promise of Justification and salvation unto men, by or upon beleeving, issued solely and wholly from the same grace.

4. That men by nature and of themselves, i. e. Considered in and under such a condition, as they were brought into by Adam, and wherein they should have subsisted (in Case they had ever been borne, and lived in the world.) Had not the free grace of God in Christ interposed to relieve them and better their Condition, have no strength or power, nor the least inclination or propension of wil, to doe any thing, little or much acceptable unto God or of a saving import.

5. That notwithstanding this restauration or healing of the naturall condition of man by the free grace of God, yet there is not one of a thousand, possibly not one throughout the whole world but so farre corrupts himselfe with the lusts of the flesh and wayes of the world, that with-

out

out a second reliefe from the free grace of God, as, viz. in his patience and long suffering towards him, ever comes to repent or beleeve, or to persevere beleeving and so to be saved.

6. That it is from the free and undeserved grace of God, that any person of man-kind, is so much as put into a Capacity of beleeving or hath power and meanes vouchsafed unto him sufficient to enable him to beleeve.

7. That a man is put into this capacity of beleeving by an irresistable acting or working of the free grace of God.

8. That when any man by vertue of the power and meanes vouchsafed unto him by the free grace of God comes actually to beleeve, the exercise and acting of this power proceeds also from the free grace and good pleasure of God, so that no man ever beleeveith without a present and actuall assistance from the free grace of God, in order to this his beleeving, over and above his ability or power to beleeve.

9. (And lastly) That the Act of beleeving whensoever it is performed by any man, is so inconsiderably and at so low a rate of efficiency from a mans selfe, that (to helpe apprehension a litle in the case) suppose the Act of beleeving, could be divided into a thousand parts or degrees, nine hundred ninety and nine of them are to be ascribed unto the free grace of God, and onely the one remaining unto man; yea this one degree of the Action is no otherwise neither to be ascribed unto man then as graciously supported, strengthened and assisted by the free grace of God.

The Reader will finde none of these Positions contradicted by any thing affirmed or denied in the discourse: I attribute as much as possible can be attributed to the free grace of God, in and about the Act of beleeving, salving the attributableness of the action unto man himselfe, in
the

the lowest and most diminutive sence that can will be conceived. It is man that beleeves, not God; therefore so much efficiency about it must be left to man, as may give it denomination of being his.

Resbury.

Reader, one word in generall; doth not he seeme to speake fairely for grace here? but never did any man play more fast and loose with sound and sense of his doctrin, then this Author doth; how Orthodox soever any of these positions may be in their sound, not any one of them is so in the sense by him intended.

Read over his first Position and his second, which are very generall, & the third where thou hast some explication of the former; then add the fixt, and thou hast a further explication; they all together come to this. 'That God of his meer good pleasure appointed that all beleevers should be saved by Jesus Christ; that of the same good pleasure or grace, he gave Jesus Christ for the world; that by him all men are in their naturall generation put into a Capacity of beleeving, and have means sufficient afforded them for salvation: that in all this God hath an equall respect of grace to all men. By this time then thou mayst discern, how different this grace which he teacheth, is from that Grace which the Scriptures teach, viz.

1. That God chose from all eternity by a speciall Decree of peculiar grace, the persons of those unto salvation, who in the end are saved by this Decree (wherein the grace of it appeares) not founded upon Faith or Workes, or any thing in

Man foreseen, but meerly upon his owne good will and pleasure, that according to this Decree, he gave them to Christ, and Christ for them, by his Redemption to bring them certainly to salvation; that of the same meere grace he doth in his owne time effectually call them, thereby discriminating them in their actuall state and condition, as formerly he had in his Counsel, from the rest of men; in their Call uniting them to Christ, blessing them with all spirituall blessings in him to the effectuall obtainment of salvation.

2. It is such grace as which notwithstanding the greatest number of persons by farre to whom it belongs, perish everlastingly; for he makes it equally belong to all the world, the greatest part whereof by far (I thinke he will not deny) perisheth.

For the fourth Position; The sinne and misery of Mans condition in *Adam*, is meerly notionall: He doth not allow, that one man living is in that condition by his naturall conception and birth; whereas the Scriptures teach and with them the Fathers against the *Pelagian* heresie, that all men are borne in that condition, and remaine therein till they be regenerate by the peculiar grace of God, as we have formerly seen at large.

For the fifth: 1. He teacheth the *Pelagian* power of the naturall and unregenerate man, casting a false glosse over it of restauration and healing, as we discours'd above.

2. He teacheth the *Pelagian* method of Regeneration, that Grace is given according to Mans merit. This second reliefe from the free grace of God, being nothing but his patience and long-suffering,

suffering, through which man being spared, maketh such use of his naturall endowments and common principles, as thereupon the Grace of Regeneration (whatsoever it is to which he vouchsafes that name) is given, as we saw lately in his explication of the Parable of the Talents;

For the sixth and seventh: What is here affirmed, we must understand of all Men at their birth or conception rather, according to his explication of 1 John 9. formerly. And so Originall sin, at least that which he himselfe granted by Adam in his fourth Position here is prevented to all men, never takes hold of any; the very thing by Pelagius maintained, and in him condemned; once by a new fetch for it.

For the eighth: As in his Preface hitherto and in his following Booke, whensoever he hath occasion to speak to the influx of God for the operation of grace in man, he hovers in the Clouds and keeps in Generals (well acquainted with that rule *Dolus in Universalibus*.) So here he tells us of a present and actuall assistance; but if the Reader here conceive that he grants an efficacious impression upon the will of man, by the spirit of God, determining it to the Act of beleeving and working in man to beleeve, he deceives himselfe; for against such a doctrine he raiseth bitter Tragedies.

For the ninth: He denyes the whole act of beleeving to be from God, and he renders his reason, because then it could be Mans act. The falshood of this position, and the vanity of the reason annex'd may thus appear.

1. For the position: God is the Author of all being, he being the onely Creator; but every

part or degree of the act of beleeving (supposing it divided into whatsoever parts) is something, a being *Contra-distinguisht* to nothing: If Man be the Author of any part, whereof God is ~~the~~ Man creates.

2. God is the Author of all good, he being the one unchangeable and necessary Good. He good of himselfe, all other things by participation; but every part of the act of beleeving is good; therefore from God the onely foundation of all good.

3. The Act of believing is specially good; all parts of that act are uniforme in nature; therefore if Man be the Author of any part, whereof God is not, Man apart from God is the Author of something specially good.

4. If Man may be the Author of one part of being, of good, of speciall good; why not of more? Why not of the whole? and so Man shall be the Creator of the noblest operations; why should we then have inferiour operations for God to be the Author of, and not deny him the Author of all or any?

2. For the Reason: That God is the Author of the whole, doth no way deny Mans efficiency, or take the denomination of the act from him: Where causes are subordinate, the whole effect is produced by both; thus when in writing the teacher guides the learners hand, they both write the whole, every letter, and every part of every letter. In the motion of higher and lower wheelles, the lesse within the greater, the whole motion is performed by both; In causes thus subordinate, but of different kindes, the denomination is from the dependent cause. Thus when
the

the Plummēt moves the wheele of the clock round, we say the wheele, not the Plummēt turns round; but the Plummēt is the first mover. Thus when the Earth springs forth her fruits, God is the Author of them, of all and every part of them; yet the Earth springs them, though he produce them; he springs them not, but makes her to spring them. The denomination of the action ever belonging to the inferior cause, because in it is the principle whence the action Emergeth: In the production of Faith then, God works, and man works, and Man not one part onely, but the whole, but this in subordination to God who works the whole likewise; yet Man beleeves, not God, because in Man is the principle whence the act of beleeving issues: His will, but his will by grace renewed; His wil the principle which beleeves: Grace renewing the will the principle by which he beleeves: He beleeves in whom is the act of beleeving produced; It is not produced by God in himselfe, but by influx from himselfe in Man.

It is no immanent action in God, but in Man, in him produced by a transient action of God upon him. Therefore I say with *Austin*; 'It is certaine that when we will, we will, but it is he that makes us to will that which is good, who *works in us both to will and to doe*. So that it is certain that when we beleeve, we beleeve; but it is he that makes us to beleeve, and that not in part, but in whole. Appositely *Bernard*, ascribing all that is good in man to the grace of God; 'Not partly grace (saith he) and partly free will, but each of them by an undivided work, performs the whole. This, the whole; and that, the whole,

whole; but as the whole is in this, so the whole is from that; Excellently *Austine*, proving not only the whole of Faith to be from God, but the denyall of it to be *Pelagianisme*. Having first proved Faith to be of God, he adds (as formerly we have quoted him) 'Furthermore if God work our Faith, acting in our hearts in a wonderfull manner, that we may beleieve, shall we feare least he be not able to do the whole? Now follows the *Pelagianisme* of the denyall. And therefore Man challengeth to himselfe the first part of it, that he may deserve from him to receive the last. See if any thing be done by this meanes, but that the grace of God, one way or other may be given according to our merits; and so grace shall not be grace.

Then in the prosecution of this discourse, he blames the pride of Man, that he will (as it were) Compound with God, so as to challenge part of his Faith to himselfe, and leave part thereof to God; and which is yet more arrogant, he will take the first part to himselfe, (and pray say Mr. *Goodwin* if this be not your part) leave the following part to God: and in that which he saith belongs to them both, he makes himselfe to goe before, and God to behinde.

Thus have we seen the vanity, fraud, and Error of your positions; as for the close of this Section, it may well passe for Smoak, and so may indeed all that follows, in the remaining objections and answers I shall therefore briefly touch upon them, for there is nothing materiall in them.

3. *Obj.* That your doctrines are rotten Errors.

You answer for the two doctrines more largely handled in the following book, 1. That you prove

prove they were never cast out of the Church by any Councell reputed Orthodox, till the Synod of Dort.

An. 1. It seems you have so much modesty & conscience as to grant, some other of your doctrines, such as these here in your Preface that have been cast out by Councils, reputed Orthodox, which indeed is true; to set aside that at *Carthage*, and that at *Jerusalem*, where *Pelagius* was condemned, we have seen the *Milevitane*, and second *Arausican* formerly rejecting them.

2. For those two doctrines you are forced to confesse that by the Synod of *Dort* they were rejected, which was the greatest Protestant Synod that hath been held since the times of Reformation.

3. What if they were not by any other, nor had been by that? Can you name no great Errors by your selfe confest so to be, but what have been by some or other Councill reputed Orthodox by Orthodox men, cast out?

2. For those two doctrines, you say they were taught by all Orthodox antiquity, and *Calvin* himselfe and who not? this is the true spirit of your fore Fathers; thus *Julian* the *Pelagian* would have *John* of *Constantinople* a teacher of the same doctrine with himselfe; but doe you not read the detection of his falshood, by *Austin*, withall bringing upon him the whole streame of the Orthodox to refute him? and do you not sadly resent your own danger, least in time you may heare; *Hec verba tua quò proficiunt, nisi ut appareat, vel quomodo de hac causa scire neglexeris Catholicorum sententias, Sermonesque doctorum, vel si eos nosse curasti, qua fraude coneris circumvenire nescientes? Si nesciens, hoc fecisti, cur non miseram respos imperitiam? si sciens*

whole; but as the whole is in this, so the whole is from that; Excellently *Austine*, proving not only the whole of Faith to be from God, but the denyall of it to be *Pelagianisme*. Having first proved Faith to be of God, he adds (as formerly we have quoted him) 'Furthermore if God work
' our Faith, acting in our hearts in a wonderfull
' manner, that we may beleieve, shall we feare
' least he be not able to do the whole? Now follows the *Pelagianisme* of the denyall. And therefore Man challengeth to himselfe the first part of it, that he may deserve from him to receive the last. See if any thing be done by this meanes, but that the grace of God, one way or other may be given according to our merits; and so grace shall not be grace.

Then in the prosecution of this discourse, he blames the pride of Man, that he will (as it were) Compound with God, so as to challenge part of his Faith to himselfe, and leave part thereof to God; and which is yet more arrogant, he will take the first part to himselfe, (and pray say Mr. *Goodwin* if this be not your part) leave the following part to God; and in that which he saith belongs to them both, he makes himselfe to goe before, and God to behinde.

Thus have we seen the vanity, fraud, and Error of your positions; as for the close of this Section, it may well passe for Smoak, and so may indeed all that follows, in the remaining objections and answers I shall therefore briefly touch upon them, for there is nothing materiall in them.

3. *Obj.* That your doctrines are rotten Errors.

You answer for the two doctrines more largely handled in the following book, 1. That you
prove

prove they were never cast out of the Church by any Councell reputed Orthodox, till the Synod of Dort.

An. 1. It seems you have so much modesty & conscience as to grant, some other of your doctrins, such as these here in your Preface that have been cast out by Councells, reputed Orthodox, which indeed is true; to set aside that at *Carthage*, and that at *Jerusalem*, where *Pelagius* was condemned, we have seen the *Milevitane*, and second *Arafrican* formerly rejecting them.

2. For thole two doctrins you are forced to confesse that by the Synod of *Dort* they were rejected, which was the greatest Protestant Synod that hath been held since the times of Reformation.

3. What if they were not by any other, nor had been by that? Can you name no great Errors by your selfe confest so to be, but what have been by some or other Councill reputed Orthodox by Orthodox men, cast out?

2. For those two doctrines, you say they were taught by all Orthodox antiquity, and *Calvin* himselfe and who not? this is the true spirit of your fore Fathers; thus *Julian* the *Pelagian* would have *John* of *Constantinople* a teacher of the same doctrine with himselfe; but doe you not read the detection of his falshood, by *Austin*, withall bringing upon him the whole streame of the Orthodox to refute him? and do you not sadly resent your own danger, least in time you may heare; *Hæc verba tua quò proficiunt, nisi ut appareat, vel quomodo de hac causa scire neglexeris Catholicorum sententias, Sermoneſque doctorum, vel si eos nosse curasti, qua fraude coneris circumvenire nescientes? Si nesciens, hoc fecisti, cur non miseram reſpiciſ imperitiam? si sciens*

cur non sacrilegam deponis audaciam? Contra Julian. Pelagi. lib. 1. Thus the *Massylians* or *Semipelagians*, alleadged that what *Austin* taught about the call of the Elect according to the purpose of God, in his writings against *Pelagius*, was contrary to the doctrine of those most famous teachers in the Church which had been before him. *Prosp. in Epist. ad Augustinum*; but *Augustines* answer thereto quoting *Cyprian*, *Ambrose* & *Nazianzine* teaching the same doctrine with him, and concluding the like of the rest generally, you are not ignorant of. *lib. de bono persever. C. 19.*

4. *Object.* These discourses are full of niceties, &c.

One of your Answers, is, that for your selfe, you go no further then you feel the ground firme under you; but your firme ground we have found bogs and quagmires more then once; when you come to a soft place (you say,) you tread lightly; indeed you have your Reserves sometimes when you come to a knot; I beleeve this doctrine of divine influx, or concurrence, is one of your soft places, you are wont to Skin it over so fairely.

Another of your Answers, is, that your adversaries have occasioned these subtilties, forsaking the grounds of reason, &c. whereas the truth is, Men of corrupt judgements, your friends, have by opposing their reasonings to clear Scripture occasioned them.

5. *Object.* Some plead a Non-necessity of enquiring farther about this argument.

You answer to this purpose; 1. That the treasure of divine wisdom is not exhausted, but that we may make further discourses. But I answer, the truths by you opposed are so fully cleared

deard long since, that should an Angel from heaven teach your doctrines, those that are taught of God, would see ground enough to reject him. 2. You boast of something done by you above all that went before you; I know it not: pray point us to your *Evangelium*. Then you proclaim the trophies of your party; whereas indeed, the church hath in divers ages triumphed in the ruine of your Errors, and so she will doe to the end.

6. *Object.* That these opinions have been held by a lesse religious generation of Men.

You answer that in such and such Chapters you have disproved the Objections. Take the last word here for mee, till those chapters be disproved.

7. *Object.* *Armianisme, Pelagianisme, Socinianisme.*

In answer whereto, you are upon your old false string, and would make us beleeve, that Calvin himself, the Synod of Dort, and I know not who, had sore fits of *Arminianisme*. I returne you here to my answer to your third Objection.

Now follows the fourth and last part of your Preface, which is your Apology, I had almost said for your Apostacy; but let it passe in your owne words concerning your change of judgement; but forasmuch as your Arguments are onely generall, and upon a false supposition, that you have changed from Error to truth, and no other then what any Deserter of the faith might use, I spare the fruitlesse paines of answering any thing at all to them.





De Gratiæ Convertentis Irresistibilitate.

Thesis

Exmii tum pietate, tum eruditione
Theologi, D. D. Joannis Præstoni,
Collegii Immanuelis in Academia
Cantabrig. quondam Præfecti.

1. *Gratia convertens non est resistibilis.*
2. *Decretum dei de permissione peccati, non tollit libertatem in peccando.*

MHI in animo erat hanc secundam tractasse: Sed ea paululum mutarâ, mutato etiam consilio nonnullas ob causas, quas palam proferre non libet, institui istam de irresistibilitate gratiæ explicare dicendo, & confirmare.

Verum est quidem Arminium profiteri sæpiusculè, tantum se gratiæ tribuere, quantum quicumquam unquam fecit alius; nihil à quoquam unquam dici de gratiæ efficacîâ, quod non ab ipso etiam dictû sit; immò quicquid fingi vel excogitari potest ad explicandas & illustrandas gratiæ vires,

vires, id se agnoscere; falso igitur de eo spargi, se in gratiam dei injurium esse, & libero arbitrio plus nimio tribuere: Idem apud Augustinum Pelagium de se profitentem reperietis. Interim tamen & illud verum, Totam hanc efficaciam gratiæ quam verbis extollit & amplificat adeo, Stante Arminii sententiâ, pendere ab hominis voluntate; quippe quæ pro innatâ suâ libertate potest hanc gratiam recipere vel rejicere, eâ uti vel non uti, eam denique vel efficacem reddere vel irritam facere: nec posse aliter fieri nisi abolere velimus libertatem Voluntatis, ejusque naturæ inseparabiles proprietates destruere.

Ne quis suspicetur, me falsam illi affingere sententiam; legantur ejus verba in tractatu qui inscribitur Declaratio sent. Arm. pa. 181. Quæ hæc sunt: *Gratia* (inquit Arm.) *sic describitur in scriptura ut ei resisti possit; ut in vanum accipi possit: ut homo comittere possit quo minus ei assentiatur: ut homo possit ei non cooperari: ergo irresistibilis quedam vis & operatio gratiæ tribuenda non est.* His verbis an non diruit Arminius id quod prioribus ædificarat? id aliorum sit judicium.

Non ignoro quantum Arminiani cavillantur circa hoc vocabulum (*irresistibilis*) à Calvino aliisque nostris Theologis usurpatum, clamantes, secundum hanc nostram sententiam, homines stipes fieri; in actu conversionis nihil eos agere, sed tanquam lapides ab alio moveri & agi; imo non homines credere, sed deum in hominibus credere & resipiscere. Sed quàm falso hæc nobis affingantur, & quam vere liceat dicere Arminium plus detrachere gratiæ dei quam Jesuitæ, facile aspicietis si dabitis mihi veniam eorum sententias fideliter recensere, easque paucissimis inter se conferre:

ferre : nam his 4 præstitis, absolvam orationem.
1. Recitabo sententias adversariorum. 2. Expli-
cabo quid nos sentiamus. 3. Rationes addam
quibus nostra sententia stabiliatur. 4. Diluam
objectiones, saltem unam vel alteram ex præcipu-
is, quibus ea oppugnari solet.

Quod ad primum attinet ; Jesuitæ quidam af-
firmant, omnibus etiam reprobis dari vel medi-
atè sufficientem gratiam ; electis vero & iis solis
dari gratiam efficacem, quæ certo & infallibiliter
suum finem consequitur. S quærat autem, qua
in re ponant hujus gratiæ efficaciam ? Resp. non
in physicâ determinatione voluntatis, sed in mo-
rali suasionem, non quâvis, sed congruâ ut appel-
lant, i.e. secundum eas circumstantias loci, per-
sonæ, temporis oblatâ, quibus deus, qui omnes
voluntatis inclinationes ab æterno perspectas
habet, prævidet voluntatem certo & infallibili-
ter esse assensuram. Distingunt igitur inter gra-
tiam sufficientem & efficacem. Jis quos deus ele-
git ad vitam, vi illius absoluti decreti intendit,
non solum suggerere suasionem sufficientem, sed
eam offerre tempore congruo, quando novit vo-
catum certò obsecuturum deo vocanti : quos au-
tem non elegit, iis etiam offert suasionem suffi-
cientem, sed tempore non congruo, & quando
certò prævidet, eos non obtemperaturos vocati-
oni divinæ.

Unde colligitur hanc esse sententiam Jesuitarum;

1 Vocationem efficacem sequi non præcedere
decretum electionis, adeoque decretum esse ab-
solutum & non conditionatum.

2 Conversis & non conversis non dari eandem
& æqualem gratiam ; sed eam quæ datur electis,
semper efficaciorē esse, etsi non respectu sui, ta-
men

men respectu congruitatis, quam habet ad voluntatem hominis convertendi.

3 Omnes convertendos certò & infallibiliter converti, idque vi solummodo gratiæ convertentis ; alios vero certò & infallibiliter non converti, idque non solummodo, quod ipsi nolint, sed ob defectum congruitatis gratiæ oblatæ ; quæ gratia etsi quoad substantiam, ut aiunt, sit sufficiens, ita ut possint ejus adminiculo converti si velint; tamen quoad circumstantias non est sufficiens, quia tempore congruo non offertur. Sic enim Suarez : *Moralis suasio etsi abundans, non sufficit: Physica determinatio nimia est ; tollit enim libertatem : sed in congruitate quadam tota gratiæ efficacia consistit.* Hæc Jesuitæ.

Arminiani autem, etsi videntur asserere, initium, progressum & perfectionem omnis boni operis, gratiæ tribuendum esse ; ita ut nemo, sine gratia præveniente, concomitante & subsequente, boni quicquam cogitare, velle aut facere possit : tamen cum hæc omnia modo resistibili fieri contendunt, ita ut in potestate voluntatis sit, gratiâ istâ uti ad sui conversionem, vel non uti, palam est eos hæc omnia de gratia, in speciem tantum, non verè & ex animo, profiteri. Hoc facile patebit, si opinionem Arminianorum sigillatim explicuero.

1. Primò igitur cedunt, intellectum illustrari a divina gratia irresistibiliter.

2. Affectus etiam, reformari et accendi eadem gratia, idque irresistibiliter.

3. Voluntatem etiam ita excitari per gratiam assistentiam, ut iam sit expedita, cum prius esset impedita ; jam soluta, cum prius ligata ; iam expectata, cum prius essent sopita. Sed voluntatem renovari

renovari, eamq; physicè inclinari à deo ad bonum, vel in voluntatem aliquam qualitatem vel habitū sanctitatis infundi, unde propendeat magis in opera bona quàm mala, profus negant Arminiani; quippe quod si aliquid ex his concederetur, destrueretur naturalis libertas voluntatis, de cuius libertatis essentia est, ut positis omnibus requisitis, possit agere vel non agere: Videantur ipsissima eorum verba, Coll. Hag. pag. 298. In mentem (inquiunt) infusus est habitus scientiæ, in affectus infusa est sanctitas, ut spes, metus, &c. At in voluntatem non potest talis infusio fieri, quippe quæ ex se libera est ad volendum bonum vel malum. Hinc (inquiunt) prius excitatur moralis suasio in intellectu, sed vi gratiæ prævenientis. 2. huic sanctioni voluntas assentire potest, sed vi gratiæ concomitantis 3. Et in actum producit hunc assensum, sed vi gratiæ subsequenter. His tamen omnibus istam cautionem diligenter subjungunt; etsi voluntas nihil horum sine gratiæ auxilio præstare potest; tamen est in potestate voluntatis huic gratiæ obniti, eam avertere, impedire, rejicere si velit; nec fieri posse aliter, servatis naturalibus proprietatibus voluntatis. Sic status questionis explicatur à loh. Arnoldo adversus Bogermannum pag. 263. *Positis omnibus operationibus, quibus ad conversionem in nobis efficiendam Deus utitur, manet tamen ipsa conversio ita in nostra potestate, ut possimus non converti.*

Hac sententia posita, coguntur Arminiani hæc dogmata defendere, à veritate magis aliena, quàm ipsa Iesuitarum.

1. Defendunt decretum conditionatum fidei præscientiæ innitens; nam cum voluntas, positis omnibus Dei actionibus, possit se convertere vel non, credere vel non, necesse est ut Deus prius prævideat,

videat, qui credituri sint & qui non, quàm aliquot eligat ad vitam, alios destinet ad interitum: Jesuitæ autem ponunt decretum absolutum, & fidem esse fructum vel effectum illud consequens.

2. Iesuitæ concedunt majorem gratiam quoad modum iis omnibus præberi qui convertuntur, quàm iis qui non. Arminiani contra; majorem etiam (quoad modum) sæpe communicari non converfis, quam converfis.

3. Hinc etiam Arminiani ordinariè refundunt partiale principium conversionis in humanam voluntatem (quicquid verbis profitentur contra) cum Iesuitæ illam totaliter tribuunt Dei *subsidio* & beneplacito.

4. Hinc etiam Arminiani statuunt gratiam convertentem & vivificantem non esse conversorum & electorum propriam, sed aliis etiam esse communem. Iesuitæ vero, vocationem congruam, (in qua gratiæ efficaciam statuunt,) esse electis peculiarem, fatentur.

5. Censent Iesuitæ, omnes eos infallibiliter & certò converti, quos Spiritus Sanctus convertere intenderat. Arminiani id pernegant. Vnde vulgo ausi sunt dicere, Spiritui sancto resisti posse, etiam tum, quando hac intentione operatur in homine ut convertat eum.

His præmissis, jam nostra sententia quæ sit, breviter exponam.

Ut autem distinctè intelligatur quid nos sententiamus, sciamus oportet, conversionem hominis his quatuor gradibus absolvi.

1. Deus infundit in totum animum, adeoque in ipsam voluntatem, habitum vel qualitatem sanctitatis eam regenerantem, eamq; constituentē ex malâ bonam, ex nolente volentem; unde, quod
per.

pertinet ad naturam voluntatis, integrum manet; corrigitur autem id quod corruptum est.

2. Ab hac qualitate ita infusa, statim emergunt in voluntate inclinationes quædam incompletæ, omnem rationis advertentiam prævenientes, motibusque (qui à scholasticis pimo-primi appellantur) simillimæ. His enim voluntas non vult completè & executivè aliquod bonum, sed inchoatè & incompletè tantum inclinatur, & propendet in bona opera, quæ Deo placent: unde non tam *volitiones*, quam *velleitates* dici debent.

3. Inclinationes istæ intellectui proponuntur objectivè; unde intellectus eas expendit, de iis ratiocinatur & consilium capit, tandèmq; cum eas ratas fecerit per dictamen suum ultimum & conclusivum, proponit voluntati ut eligendas.

4. Postquam istæ inchoatæ inclinationes, ortæ ab infusa gratia, subierunt censuram intellectus, & prævio ejus judicio fuerunt comprobatæ; tum demum voluntas elicit velle completum & executivum, ex quo immeditè sequitur conversio; vel potius *Ipsium velle illud est conversio hominis ad Deum*. His quatuor perficitur hominis conversio. Hic primum, scilicet receptio habitus gratiæ infusæ est irresistibilis quidem; sed nec est libera, nec voluntaria: voluntas enim merè passivè se habet in ipsa receptione; ergo, non liberè.

Secundò; Scilicet, inclinatio orta vel fluens à gratia, est irresistibilis; Physicè enim, & non moraliter, fluit à voluntate, gratia formata & imbuta. Est tamen voluntaria; activè enim producitur à voluntate: non tamen libera est, quia deest adhuc unum ex requisitis ad libertatem, scil. prævium judicium intellectus.

Tertiò; Scilicet, judicium intellectus de hac
inchoata

inchoata & incompleta inclinatione, est irresistibile; intellectus enim gratia divina illustratus, irresistibiliter & infallibiliter comprobat hanc inclinationem: est etiam eousque liberum, quousque intellectus est capax libertatis.

Quarto: Cum intellectus edidit dictamen suum ultimum & conclusivum, tum voluntas, uti dixi, elicit completum velle & executivum, quod est ipsa actualis conversio ad Deum.

Hoc autem velle est tum irresistibile tum liberum, adeoque ipsa conversio est & libera & irresistibilis.

1. Irresistibile est; quia non solum necessitate consequentiæ, sed etiam consequentis sequitur Physicam inclinationem voluntatis præeuntem, & ultimum dictamen intellectus illud probans & confirmans. Liberam etiam est propriissimè, habet enim requisita ad libertatem; voluntas enim in hoc velle activè se habet, non passivè.

2. Non elicitur nisi a morali suasionem, id est, non nisi præeunte iudicio intellectus æstimantis in utramque partem, quid fieri satius esset. Omne enim velle activum & completum, cui præcedanea fuit huiusmodi ratiocinatio & æstimatio intellectus de objecto oblato, verè & propriè liberum dici debet. Illa enim definitio, liberum esse quod, positis omnibus requisitis ad agendum, possit agere vel non agere, est definitio in cerebro Jesuitarum solummodo confita, quod fundamentum habet nec apud Patres, nec apud Veteres Philosophos, imo nec apud Antiquiores Scholasticos, quos tamen Suarez conatur quasi obtorto collo trahere in suam sententiam.

Sic habetis nostram sententiam, secundum quam homo convertitur irresistibiliter, tamen liberè.

Quam

Quam ut adhuc magis perspicuè intelligatis, hinc sequuntur hæc Theoremata, illis Arminianorum & Jesuitarum contraria.

1 Non dicimus liberum arbitrium vel facultatem voluntatis quoad spirituale, esse semivivam & semimortuam, ut volunt Arm. Coll. Hag. pag. 300. vel se habere ut locomotiva in eo qui compedibus ligatur, vel viviva facultas in eo qui in locum aliquem tenebricosum compingitur, ut volunt Pontificij: sed asserimus facultatem voluntatis quoad bonum vere spirituale, penitus extinctam esse, sicut facultas vitalis in homine mortuo, locomotiva in occiso, viviva in exoculato

2 Illi etiam defendunt, voluntatem tantum excitari a gratia morali vel assistenti eam pulsante & commonefaciente, non autem mutari a gratia habituali eam sanante & regenerante; ipsorum enim hæc sunt verba, *Nihil obstat quin minus vel sola gratia moralis, id est moraliter juadens, homines animales spirituales reddat.* Nos vero arbitramur, voluntatem etiam vivificari & regenerari ab infusione gratiæ habitualis, id est, novæ qualitatis voluntati impressæ, quæ se habet sicut intrinsecum principium voluntatem informans & mutans: unde fluunt omnes bonæ & inclinationes & operationes.

3 Illi statuunt, in actu conversionis voluntatem tantum activè, se habere. Nos sustinemus, voluntatem in primo actu conversionis, partim passivè, partim activè, id est, prius passivè, dein activè se habere; ideoque cum Deo cooperari; non partim naturali facultate, qua pollet, partim supernaturali a gratia transeunte accepta; sed potentia totaliter supernaturali; & infusa

& vivificante gratia collata, juxta illud *August.*
Velle a nobis habemus ; sed bene velle , & in parte, &
in toto est a gratiâ.

4. Arminiani existimant gratiâ spiritus vivificâ
& quicquid aliud ex parte Dei requiritur ad ho-
minis conversionem, tam reprobis communicari
quàm electis; idque hac intentione, ut servantur ;
alioquin Deum agere fîmulatè & hypocriticè,
cum iis verbum offert: legantur eorum verba *Coll.*
Hag. pag. 308. Nos interim statuimus gratiam Dei
vivificam, quæ voluntati sanandæ & regenerandæ
apta sit, electis esse peculiarem, iisque vi decreti e-
lectionis impertiri, in hunc finem, ut salvi fiant ;
aliis vero denegari, idque ideo quòd Deus eos non
servare secum statuerit.

5. Aiunt illi voluntatem a gratia vivifica exci-
tatam, posse agere vel non agere; ad Deum se con-
vertere vel non ; quia alioqui non esset liberâ ; li-
bertatem enim esse, cum positis omnibus requisitis
vel omnibus Dei actionibus, possit agere vel non :
unde illud *Corvini contra Tilen. pag. 337.* Gratiam
non ita instruere voluntatem viribus, quin semper mane-
at in potestate hominis iis uti vel non. Nos contro di-
cimus, voluntatem non posse tum physicæ motio-
ni a gratia profectæ, tum divinæ suasioni ab illu-
minato intellectu ei exhibitæ, reniti vel refraga-
ri, sed necessitate consequentis ductum Dei sequi,
juxta illud *Augustini ; Liberum arbitrium non potest*
Deo salvum facienti resistere.

6. Illi dicunt, voluntatem a gratia excitatam,
propriè cooperari cum Deo, esse causam coordi-
natam, concausam, causam partialem, causam
concomitantem, &c. eamq; ita influere in effectum,
ut si non influat, effectus nullo modo sit secuturus.

Nos

Nos contra dicimus, voluntatem cooperari quidem, sed ut causam omni modo subordinatam, & dominio Dei, ut principalioris agentis, penitus subiectam : adeo ut non propriè coagens & cooperans dici debeat, sed potius prius acta agit se, & prius mota movet se, & prius Deo conversa convertit se ad Deum.

7. Defendunt illi, non posse Deum nos modo irresistibili convertere, nisi etiam convertamur in truncos & stipites, ideoque quasi continua motione acti, non ipsi agamus quicquam, sed Deus omnia in nobis : contra, nos dicimus, truncos & stipites facultates, quibus acti ipsi simul agant, minimè habere : homines vero esse agentia libera ; adeoq ; facultatè habere, ratione cujus acti à Deo ipsi simul agunt ; unde verè & agere, & se convertere dici oportere : voluntas enim ex mala in bonam mutata, & ex nolente volens facta, habet in se intrinsecum principium bene volendi : unde dominiū sui actus quo se convertit ad Deum, ei propriissimè tribui debet ; etsi enim gratia Dei sit principium *quo*, tamen voluntas hominis est principium *quod*, omnia operatur ; Idem, etsi Deus sit causa efficiens conversionis prima & totalis, tamen voluntas est causa efficiens proxima, & totalis etiam, in genere causarum secundarum. Ergo, sicut effectus solent tribui causis secundis & creatis, etsi agunt virtute causæ primæ : sic conversio propriissimè tribuenda est voluntati, etiamsi totaliter agat virtute Dei & gratiæ convertentis.

8. Ultimò negant illi, irresistibilitatem gratiæ divinæ & libertatem voluntatis humanæ posse simul consistere. Nos vero dicimus, con-

versionem esse irresistibilem, tamen Irresistibilis
liberam. Sed distinguimus de irre- distinguitur.
sistibilitate gratiæ.

1. Alia est, qua gratia regenerans a Deo infusa recipitur a voluntate; & hanc *irresistibilitatem* (scil. receptionis) fatemur nos impossibilem esse cum libertate.

2. Alia est, qua inclinatio instigans ad bonum spirituale modo quodam physico promanat à voluntate gratia formata; & hanc etiam motionem dicimus irresistibiliter elici & voluntariè, sed non liberè.

3. Alia est *irresistibilitas*, qua voluntas, tum motioni physici a gratia profectæ, tum suasioni intellectus eam comprobanti, necessario quidem, i. e. necessitate etiam consequētis, eā quam certitudinem diximus, assentitur: & hanc *irresistibilitatem* dicimus, optimè posse cum libertate consistere; quip̃ e quod contineat in ea duo ista, in quibus libertas consistit.

1. Quod voluntas, in eliciendo hoc ultimum velle, activè se habet, non passivè.

2. Quia præcesserit moralis suasio vel iudicium intellectus estimantis in potestate hominis esse conversionem propositam, id est, oblatum obiectum accipere vel rejicere. Nam statuimus, quicquid sit in actu conversionis, vel per meram receptionem, vel per physicam determinationem, non esse liberum; sed omne velle quatenus & activè elicitur, & ex rationabili sausione promanat, eatenus solummodo liberum esse; idq; hoc freti fundamento, quod ratio sit ad opposita, i. e. sola ratio est radix & fundamentum omnis libertatis; unde omnis actus voluntatis, in quem ratio influxerit, liberrimus est.

Vi-

Videtis jam quę sit nostra sententia, in qua explicanda diutius immorati sumus, quia hujus sententię explicatio est præcipua ejus confirmatio, & contrarię refutatio : præterea, omnium difficillimū est, quid statuunt illi qui Arminium sequuntur hac in causa, exprimere, quia verbis adeo speciosis & dubiis sententiam suam tegunt & involvant.

Restant argumenta quibus nostra sententia confirmari debet, quę breviter perstringam. Duo autem nobis sunt Probanda.

1. Dari posse infusionem qualitatum vel habituum in voluntatem ; quod illos pernegare, ante probatum est ; quippe quod hujusmodi infusio destruat prorsus & tollat ejus libertatem & naturam.

2. Habituali & vivifici gratia ita infusa, converti nos a Deo modo certo & nobis irresistibili.

1. Dari infusionem hujusmodi gratię renovantis & sanantis voluntatem, eamque inclinantis & determinantis ad alterum oppositorum in actu conversionis, vel hinc constat ; quod omnes Theologi ponunt in voluntate habitualement averfionem a Deo, & habitualē conversionem ad sensibilia & carnalia : hæc autem habitualis corruptio naturę, solo gratię merę excitantis auxilio sanari non potest : Morbi enim, ut corporales, sic spirituales non curantur nisi contrariis ; habitualis ergo corruptio, non nisi habituali qualitate voluntati impressa, mutari potest. Rectē igitur Prosper : *Interior sensus non aperitur ad spiritualia præstanda, donec fundamentum fidei & fervor dilectionis in corde plantetur.*

2. Nisi concedatur, hujusmodi habitualement

gratiam infundi in voluntatem, unde illa modo physico inclinatur ad bonum, nullum erit in homine formale principium, à quo actus boni possint elici : sicut enim in corporalibus, nemo videt nisi prius oculus habeat, nec audit nisi aures habeat : sic in spiritualibus, nemo videt nisi prius Deus oculos dedit ad videndum, nec audit nisi cui aures ad audiendum ; eâdem ratione, nemo ad Deum se convertere potest, nisi habeat novum cor, *i. e.* novam voluntatē ad convertendum, Deumque diligendum : unde enim illud in scripturis, Arbor mala malos fructus, bona bonos fructus profert ? nisi ut inde intelligamus voluntatem bonam fieri oportere, priusquā opus aliquod spirituale præstare possit ; Quod gratia sanante & regenerante, non autem gratia excitante & moraliter suadente fieri necesse est.

3. Supponatur, voluntatem corruptione habituali deformatam, posse solo auxilio gratiæ excitantis ad actus spirituales eliciendos elevari, esset tamen id contra illā suavitatem providentiæ divini, quæ ab omnibus Theologis prædicatur. Deus enim voluntatē sic dispositam non suaviter promoveret, sed quasi obtorto collo raptaret ad opus, à qua adhuc abhorret ejus inclinatio. Ergo, Magis consentaneum est ut ponamus in voluntate habitualem quandam propensionē ad bonum spirituale, quod non à gratia excitante, sed ab infusione habitualis gratiæ præstare potest.

4. Fatentur omnes, voluntatem non renatam nullam in se habere principium verè spirituale ; tamen actum convertendi ad Deum non negabunt esse ordinis verè spiritualis & supernaturalis ; quomodo autem voluntas solo pulsante gratia

ta excitata, non autem gratia regenerante muta-
ta, constituitur in ordine agentium supernatura-
lium, ego quidem non intelligo.

5. Quæram, quid illud sit, quod verum pium &
sanctū constituit? non simpliciter actus pij & bo-
ni; *actus enim non denominat subiectum tale*, ut loqui-
tur Philosophus; ergo, habitus sit oportet, unde ho-
mo sanctus & pius dicitur: Habitus autē iste situs
non est in irrationali animi parte; ea enim non est
culpæ vel virtutis susceptiva propriè, sed partici-
pativè tantum, in quantum scil. rationalis animi
pars in eam redundat. Si autem in rationali poni
debet, non est in intellectu collocandus; nemo e-
nim est vir bonus vel malus quòd bona vel mala
tantū intelligat, ut optimè observat *Aquinas*; sed i-
deo dicitur unusque vir bonus vel malus, quod
ea velit quæ mala vel bona sunt. Relinquitur
ergo habitum sanctitatis non posse nisi in volun-
tate collocari, utpote quæ propriissimè est subiectu-
um susceptivum tū habitualis sanctitatis, tum ha-
bitualis corruptionis & rebellionis ei contrariæ.

6. Unde facilitas & promptitudo in operando,
si voluntas per se indifferens sit & æqualiter in-
clinata in utramque partem? nam sicut ex malis
actionibus contrahitur macula, unde habitualiter
disponitur ad malum: sic ex bonis actionibus in-
ficatur anima meliori tinctura, unde habitualiter
inclinatur ad bonum, idque exclusa operatione
gratiæ pulsantis & excitantis.

7. Amorem Dei vel charitatē non esse merum
actum, sed habitum permanentē, omnes melioris
notæ Theologi fatentur: habitus autem iste non
in intellectu locū habet, quia affectus est; nec in
sensuali appetitu qui ad amorē spiritualement eleva-
ri

ri nequit. : Reliquū est ergo, eam esse voluntati peculiarē, adeoque eam habituum vel gratiæ habitualis propriissimè capacem esse.

Ultimò. Quam absurdam est, concedere totum hominem mortuum esse in peccatis, ita ut ad bonū aliquod verè spirituale aspirare nullo modo possit: descendere tamen voluntatē, quæ est το ηγεμονικὸν ipsius animæ, auriga omnium facultatū domina & regina humanorum actuum, illud denique principium quod bonitatem & malitiam spirituales impertitur omnibus operibus ab homine præstitis; quam absurdū inquam est, statuere hanc facultatē, nec spirituales fuisse ante lapsum, nec carnalē post lapsum, sed tū corruptionis per primum peccatum investæ, tum donorum spiritualiū in hominis regeneratione infusorum, esse penitus expertem? Facile esset pluribus absurdis obruere hanc sententiam, sed hæc sufficient. Ex his omnibus satis constat, infundi in voluntatem, vel in ea imprimi novam qualitatem vel habitum gratiæ, quod ab Arminianis acerrimè negari, ex ipsorum verbis supra probatum est.

Qui tamen adhuc dubitat, utrum hæc sit eorū sententia, legat *Coll. Hag. p. 298. versione Bertii*: ubi de industria & consultò defendunt, non in spirituali morte, separari dona spiritualia ab hominis voluntate; nec ante illam mortē, nimirum in statu innocentie, eidem fuisse insita; quippe quod si huiusmodi donis inclinaretur voluntas in alterutram partem, tolleretur ejus libertas, quæ in eo consistit, quod æqualiter se flectere possit in utramvis partem, positis omnibus ad agendum requisitis.

Restat nunc brevī probandum, Deum, five im-

me-

mediate, five mediatè tum gratia infusa tum moralis suasionem, peccatores irresistibili quodam modo ad se convertere.

Sed hæc cautio præmittenda est: hoc ^{Vox (Irresistibiliter) explicatur.} vocabulo (*irresistibiliter*) non intelligere nos, vim aliquam voluntati illatam, ejusque naturæ repugnantem: sed inseparabilem tantum efficaciam gratiæ divinæ quæ suaviter quidem & secundum modum ejus naturæ inclinatur voluntatem; ita tamen certò & necessariò (intelligimus eam necessitatem, quam modo certitudinem diximus) ut à voluntate eludi nequeat.

1. Veritas hujus sententiæ vel hinc patet, quod passim in Scripturis, Deo soli ejusque *vultus* & beneplacito tribuitur peccatoris conversio vel regeneratio; homini ipsi autem, omnis vel minima cooperatio adimitur, *Rom. 9. Non est volentis vel currentis, sed miserationis Dei; Ille cujus vult, miseretur; & quem vult indurat.* Quod verè dici non posset, si homo posset pro libertate sui arbitrii, positis omnibus Dei actionibus ad conversionem requisitis, gratiam Dei vivificam in vanum accipere, (ut loquitur *Arm.*) eamque irritam facere. Observetur etiam his verbis, non solummodo Deo soli tribui, quod hic respiscat, ille obduretur, sed hominis voluntatē & conatū prorsus excludi quo minus aliquas habeat partes in hoc negotio. *Non est, inquit, volentis vel currentis, sed miserationis Dei.* Sicut rota non ideo bene currit, ut sit rotunda, sed quia prius est rotunda, ideo bene currit: sic homo non ideo vult vel currit, ut deus ejus miserescat eumque regeneret per gratiam spiritus vivificam, sed quia prius miseretur, ideo vult & ideo currit in via justitiæ.

2. Secunda ratio sumitur ab infallibili connexionē effectus cum causa, i. e. conversionis cum gratia convertente & vivificante : nam si gratia hæc vivifica semper attingit suum effectum, nec cuiquam offertur, nisi in quo efficax sit, ad animam ejus sanandam & regenerandam ; necesse est, ut prævalentem quandā & irresistibilem operationem ei tribuamus; gratiam autem istam, nunquam non finem suum assequi in omnibus quibus communicatur, patet ex multis scripturæ locis. *Johan. 6. ver. 37. Quicquid dat mihi pater, ad me venit. Jer. 31. v. 33. Converte me, & ego convertar* : unde colligitur, cuicumque infunditur gratia homini convertendo apta, eum certò & infallibiliter conversum iri; alioquin non posset sic Deum alloqui, *Converte me*, i. e. fac quicquid tu adminiculo spiritus & gratiæ tuæ infusione facere soles, *et ego convertar* ; fortassis enim voluntas, cui integrum est gratiā accipere & rejicere, eam irritam faciat. Idē patet ex *Ioban. 6. v. 45. Quicumq; à patre audivit et didicit, is veniet ad me*, i. e. quicumq; ita audivit, & à Deo doctus est, simul gratiam spiritus vivificam imbiberit & acceperit, is certo veniet ad me ; unde liquet, gratiam homini convertendo idoneam nunquam frustrari, sed modo quodam insuperabili effectum suum consequi, ita ut ab humana voluntate nunquā eludi possit. Quod porro confirmatur à natura gratiæ, & à modo illo præpotenti quo Deus eam infundit in cor humanum ; nam si gratia sit effectus infinitæ potentæ, sicut est ; & eādē virtute homo regeneratur, quā Christus suscitatus est a mortuis ; tum Deus eam humanæ voluntati ingenerando, exerit omnipotentem illam virtutem, cui
nulla

nulla facultas creata obniti vel resistere potest.

3. Accedit & hoc Argumentum. Gratia Dei ita est causa efficiens conversionis, ut nullam omnino causam *sociam & coordinatam* secum admittat, etiam si causam sibi *subordinatam* (scil. humanam voluntatem) adjunctam habeat. At vero si voluntas quando excitatur à gratia *assistentiæ*, ut appellant, possit ei resistere, potest etiam eidem assistere; si illi obniti, potest etiam cum eadem eniti ad eundem effectum producendum; denique si eam irritam facere, tum eam efficacem reddere: ideoque potest esse causa *coordinata* cum gratiâ Dei, in primo actu suæ conversionis eliciendo. Deum autem suo solius & unius opere, exclusis omnibus causis *coordinatis*, homines regenerare vel convertere, adeo liquidò constat, ut probatione non egeat: nam passim habetur in Scripturis, *Deus convertit, & Deus dat resipiscentiam, & Deus circumcidit, auferens cor lapideum, & substituens carneum in ejus locum. Denique Deus regenerat, & sua virtute resuscitat à morte peccati* (omitto vim similitudinis, sicut nemo ad sui resurrectionem, & ad sui generationem conferre quicquam potest: sic neque ad regenerationem & resurrectionem spiritualem) Deus, inquam, hæc omnia præstat; sed ei soli tribui non possent si haberet causam ita secum *cooperantem*, ut si illa nolit, nullus hujusmodi consecutus sit effectus. Ad hæc verissimum est illud, quod dicitur a Scholasticis; *Deus est causa totius entis* i. e. etiam si peccati (quod non est ens, sed defectus entitatis facultati, vel actui debitæ inesse) causa non sit efficiens Deus, sed deficiens voluntas; tamen

tamen omnis boni operis, (in quo genere, prima conversio est præcipuum) si plenissimum sit entitatis; vel si totum sit ens, sicut est; huiusmodi (inquam) operis totius Deum esse causam, necesse est. Deus enim solus est causa totius entis, ubicunque reperitur; etiam ipsius peccati, in quantum ens est, Deum esse causam, omnes Theologi agnoscunt. Quamobrem etsi voluntas sit causa efficiens conversionis *secundaria & subordinata*, unde hortantur nos scripturæ, nosmetconvertere, *corda nostra circumcidere*, & sic deinceps; tanquam causa tamen *coordinata* vivificæ gratiæ Dei resistere, eamq; in vanum accipere, (ut loquitur Arm.) nullo modo potest. Addo, etiamsi Deus socium admitteret in hoc opere, tamen *voluntatem*, quæ est prorsus depravata & mortua in peccatis, non posse magis cum gratia excitante & pulsante *cooperari*, quam cadaver fricationibus præparatum & dispositum, potest se ipsum resuscitare, a suisque vitales ex se exerere. Sed ut hanc rationem finiam, supponatur, posse voluntatem una cum Dei gratia cooperari, vel non cooperari, pro innata libertate, quantum tamen, stante hac sententia, derogatum erit de Dei gloria, & homini arrogatum, plusquam par est? Merito gloriari potest, suum velle tantum contulisse ad regenerationem, ut si noluiisset, nunquam sequutura fuisset. Sicut enim is, qui commonefactus ab alio, dat eleemosynam, is illud opus bonum plus sibi refert acceptum, quam suadenti & excitanti: sic is, cujus voluntas tantum pulsata & commonefacta à gratia assistentia, se ad Deum convertit, is suam conversionem plus (vel æqualiter saltem) sibi tribuit, quam gratiæ divini, quæ nunquam id effectum datura fuisset, nisi ipse ei consensisset,

senfisset, ejusque suasionem ratam fecisset; cum in ejus potestate esset, eam irritam reddidisse.

4. Quarta ratio inde sumitur, qd decretū electionis (quo Deus secū statuerat, quosdam selectos ex massa communi servari) absolutum sit; suum ergo effectū necessariò & infallibiliter consequitur. Decretū electionis esse absolutum, ita ut Deo eligenti nihil obversetur in electis prævisum, sed omnes conditiones ad salutem requisitas, in eis ipse operari absolutè decreverit, adeo clarè patet ex multis scripturæ locis, ut vix probatione egeat. Nam si *Non nos Deum eligimus, sed ille nosmet*, Jobn 15. si ideo electi, ut essemus sancti, non ideo sancti ut eligeremur; si *Jacobum eligerit potius quam Esavum*, cum utrique conditione omnino essent pares & æquales, ad Rom. 9, si vocatio efficax & fides justificans sint fructus vel effectus prædestinationis, non conditiones præcedant, ad Rom. 8. denique si sola & unica ratio decreti sit merum Dei beneplacitum; (*Quorum vult miseretur, & quos vult obdurat*) tam necesse est, Deum absolute decrevisse quosdam servare, & in eum finem gratiam, sanctitatem & fidē ijs impertire. Quod vero Deus ex his concessis, convertat omnes electos modo ab ijs irresistibili, vel hinc liquet, quod si illi resistere possint gratiæ ijs convertendis aptæ & idoneæ, ad hunc finem communicatæ ut converterentur: tam eludi possit a creatura absolutum hoc & peremptorium Dei decretum, qd existimare fas non est. Nec est, ut nunc objiciant pari ratione, & eos quos Deus reprobaverit, irresistibiliter peccare. Negamus enim rationem utriusque eandem esse: nam etiam si *Fides sit effectus prædestinationis*, tamen *infidelitas non est effectus propriè dictus reprobationis*; cum fides requi-

requirat causam efficientem per se, quæ verè & propriè influit in suum effectum: ad infidelitatem autem non requiritur causa efficiens, sed deficiens (quippe quæ sequitur ad merum defectum & absentiam causæ illius a quâ fides efficeretur.) Sicut ad illumniandum aërem requiritur Sol vel alia causa efficiens, influens in illum effectum; sed ad obtenebrandum, absentia Solis sufficiat: pari ratione, etiamsi peccata reproborum sequuntur etiam infallibiliter, ex determinato Dei consilio qui eorum eventum decrevit, tamen conversio & fides sequuntur absolutum Dei decretum, modo multum dissimili: Peccata enim sequuntur infallibiliter quidem, *necessitate tantum consequentia*, id est, Deo non omnino causante vel efficiente, sed tantum permittente: fides verò & bona opera, *etiam necessitate consequentis*: ut pote quorum deus propriissimè author dici debet, secundum omnes Theólogos. Nemo enim unquam dixerit homines credere, regenerari, ad Deum converti, bona opera præstare, deo tantum permittente, sed etiam causante et operante. Si vero hoc nobis concessum fuerit (sicut necesse est ut concedatur) fidem & conversionem sequi absolutum Dei decretum *necessitate consequentis*, i.e. necessitate efficiente & cooperante, non video quomodo negari possit, eam modo quodam irresistibili in nobis fieri; cum enim aliquod agens ita agat in patiens, ut necessariò vincat, is propriè dicitur agere irresistibiliter: sic Deus, si ita convertat peccatorem ut is necessariò convertatur necessitate consequentis, tum eum convertit irresistibiliter, i.e. modo cui patiens cedere necesse est. Vnde miror, eos qui negant electionem ex fide prævisa pendentem, defendere tamen

men conversionem fieri modo resistibili, ut etiam frustrari possit.

5. Quinta & ultima ratio hæc fit. Si conversio fiat modo illo resistibili, sicut ab ijs describitur qui Arm. sequuntur; tum electio divina non potest esse certa, secundum ipsorum principia; utpote quæ pendeat a mutabili hominis arbitrio, quod (ut describitur ab Arminio) ausum dicere, a Deo ipso prævideri non posse. Supponatur enim (quod illi substituunt fundamentum illius prævisionis) Deum perfectè prævidere omnes modos, quibus voluntas vel deordinari vel ad bonum inclinari possit. Supponatur etiam Deum præcognoscere omnia objecta vel circumstantias, quæ possunt voluntati illo modo offerri vel exhiberi. Denique supponamus etiam, Deum exploratum habere, quomodo unumquodque objectum vel circumstantia apta sit movere voluntatem, eamque huc vel illuc suadendo impellere; tamen si hæc sit conditio voluntatis, ut possit quibuscunque objectis, etiam posita quacunque aptitudine in his objectis vel circumstantiis ad inclinandam voluntatem huc vel illuc; illa tamen pro intrinseca libertate possit agere vel non agere: Non video, quomodo Deus prævidere possit, quid voluntas certo & infallibiliter sit operatura, i.e. utrum se convertet ad Deum, necne: non quod Deus ex aliqua impotentia non possit expiscari quid voluntas conatura sit, sed quia id non est simpliciter scibile; nam *Non potest esse major certitudo in cognitione quam in objecto*; unde sic argumentor. Si certum sit voluntatem gratiæ oblatæ assensuram esse, tum talium est dictum, voluntatem positam omnibus Dei actionibus

P

bus

bus, posse se convertere vel non convertere. Contra, si incertum sit, utrum voluntas huic gratiæ resistat, necne; tum ea, quam de illa habet Deus, præscientia certa esse nequit; nam *scibile est mensura scientiæ*: ergo, scientiam esse veram, & tamen plus esse certitudinis in cognitione quam in re cognita, implicat contradictionem; sicut implicatur contradictio, si quis dixerit, *mensuratum esse majus vel minus mensura*, tamen eidem æquale esse. Ad hæc etiamsi verum sit, Deum cognoscere omnes modos, secundum quos voluntas bene vel male inclinari potest; tamen si voluntas sit omnimodo indeterminata, admit- tens nullum determinans, sive intrinsecum, sive extrinsecum, sive creatum, sive increatum, ut illi defendunt, implicat contradictionem, ut ab ipso Deo definiatur aliquis certus modus, quo illam deordinari vel rectè ordinari contigerit. Ex his omnibus colligitur, si gratia convertens moveat voluntatem modo ab illa resistibili, non posse Deum infallibiliter præscire qui credituri sint, qui non; unde ex consequenti, omnis è medio tolleretur electio. Ergo, reliquum est,

Gratiam convertentem modo irresistibili tum a Deo communicari, tum a nobis accipi.

Superfunt plures aliæ rationes, sed & objecti- ones, quas recitare & refellere institui: sed satius mihi erit filum orationis imtempèstivè ab- rumpere, quam injurium esse tum in auditores, tum in doctissimos opposcentes.



Reader, these following are the most materiall slips escaped the Presse, which thou mayest do well to correct with thy pen before thou readest the book.

In answer to Master Goodwins Letter.

*Page 2. for discourage, read encourage. p. 7. for πωσ-
σιναι εδωκα r. πωσσαι εδωκα p. 25. for declared r. decreed.*

In the Book.

*Page 14. line. 27. for if read of. p. 17. l. 14. for, And
why r. At least why. p. 20. l. 21. for Hipolemise r. Hipole-
mise. l. 21. r. Squares. p. 24. l. 7. for None r. Mine. p.
40. l. 20. for closely r. loosely. p. 47. l. last but one, for
Assertion r. Assertour. p. 50. l. 15 for President r. Pre-
sent. p. 57. l. 25. for lost r. last. p. 71. l. 2. for wils r. wits. l. 10.
for to r. so the. p. 83. for fuller, r. full. p. 96. l. 11.
for many r. Man. p. 117. for addition r. addiction. p.
135. l. the last for Object r. Subject. p. 143. l. 16. for as
knowledge r. as to knowledge.*